

200 Years For Christ

1773-1973

Philadelphia
Baptist Church

ROUTE 1

MARSHVILLE, NORTH CAROLINA

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MARSHVILLE, NORTH CAROLINA**

**THE OLDE PRINT SHOP
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To God Be The Glory



PHILADELPHIA BAPTIST CHURCH
1973

DEDICATION

Many people have had a part in the growth and development of Philadelphia but may it be clearly said by word and actions, "To God be the Glory."

CONTENTS

	Page
Introduction of Writers	6
Preface, by Mrs. Cora Preslar Taylor	7
Pastors	10
The Beginning Years by N. S. Rogers	12
Flashback and Brief History, Mrs. Cora Preslar Taylor	16
Deacons of earlier years	19
1872—Rules of Decorum	23
1876—Resolutions for Government	24
The Early Nineteen Hundreds	25
Beginning 1903, Missions	28
20 Years of Marching	29
1968 Constitution and By-Laws	43
The Latter Nineteen Hundreds	61
Bi-Centennial Years	63
Pastor Profiles	66
Deacons of Latter Years	70
Music for the Centuries	71
Photos of People and Events	73

INTRODUCTION OF WRITERS

The history of Philadelphia Baptist Church in "the beginning years" was written by N. S. Rogers, assisted in the research by his brother-in-law, J. C. Preslar. The periods of the church history from these beginning years until its 200th birthday is sketched in brief by Mrs. Cora Preslar Taylor, daughter of J. C. Preslar.

Much of the records of these earlier years were completely destroyed, not by floods, fire, or war but by neglect. May the absence of information of some areas of Church life be accredited to this account.

Foreground material and flashbacks were by Mrs. Taylor. Mrs. Don Taylor, Miss Judy Rogers and Miss Myra Riggins did the typing.

PREFACE

The Pioneer Baptists of this section of the country came from two points, Old Welsh Neck section in South Carolina and the old Sandy Creek section in Chatham County, N. C.

The Baptist of this section come from the efforts of the early Christian workers of Wales and England.

Sandy Creek Baptist was first to be organized November 22, 1755 under the care of Elder Shubael Stearnes and his wife, Peter Stearnes and wife, Ebenezer Stearnes and wife, Shubael Stearnes, Jr. and wife. Daniel Marshall and wife, Joseph Breed and wife, Enos Stimpson and wife, and Jonathan Polk and wife being the charter members of Sandy Creek Baptist Church. These came from Connecticut where they had been baptized into a fellowship where Elder Wait Palmer was pastor.

Elder Stearnes was a missionary himself, and was aided by his brother-in-law Daniel Marshal. They went all through North and South Carolina and parts of Georgia. Little River Church in Montgomery County was an arm of this church at Sandy Creek. Old Rocky River Church in Anson County was an arm of Little River and Brown Creek also was an outgrowth of the church first built in Chatham County. Originally all these churches were missionary. In speaking of the first church built or organized in Connecticut which old records show in the accounts of churches that had originated from New England, missionary activities and revival results prove missionary spirit prevailed. This same spirit of missions and revivals came with the new church to North Carolina, and the work in Stanley, Anson and part of Union County.

The second section mentioned as a possible point of Baptist being started in this part of the new world, is that of Welsh Neck near Society Hill, South Carolina. It is recorded that in the spring of 1701 several Baptist resolved to go to America. Among them was Thomas Griffith, a minister, who advised that the several Baptists organize a church with sixteen persons. This they did but the further records are lost, but in June 1701 they embarked on board a ship, "William and Mary" and on September the 8th they landed at Philadelphia. Land was granted these Pilgrims which had now grown to thirty-seven instead of the sixteen formerly mentioned and these Welsh settlers must have sent prospectors south to find a more suitable place to live. We do have record that the two men sent did petition Lieutenant Governor of South Carolina for land lying on the Pee Dee

River south of the Yadkin and Rocky rivers. The land grant was given in 1736. On November 16 a company of Welsh settled in this region and among these settlers was Jenkins and Owen David. Soon others joined them and by the latter part of the year 1737 families from Delaware and Pennsylvania had arrived at this new settlement and it began to take shape of a permanent community. Soon the Welsh Neck Baptist Church was organized and they began to worship as they had in the old country, and started missionary work.

The Welsh Baptist claim they are an offspring of Pauls Missionary ministry. It would seem then that the Baptist of Union County are New Testament Baptist with all rights and divine guidance to administer New Testament ordinances.

It is thought the former information may lead us to understand how it came to be that the pioneer people originally worshipped God and how His Kingdom spreads when His Spirit leads the hearts of men.

Perhaps from these same efforts came the large land owner with the burning desire to worship God which is imperative for all who wish to be truly happy in this life.

According to "History of N. C. Baptist" by Paschall, p474, we find—back in 1763-1773 the Earliest Baptist Associations of America sent circular letters from one group of churches to another, which contained salutation, advice, and discussed doctrines. The ministers from several different churches would meet and discuss whether the churches were adhering to the fundamental basic teachings of the Bible and if any church wasn't strict concerning the behaviour of its members that church was ex-communicated.

The articles of "Confession of the Holy Scriptures" and "Religious Worship", also "Sabbath Day Observance" were among the writings of these circular letters which were written by great scholars and learned Baptist, and signed by them before they were recorded in the earliest minutes of any association. In the early eighteen hundreds "Christian Missions" was one of the topics of general discussion among Baptists. Included in one of these circular letters was the Baptist views on Baptism and the Lords Supper.

The question of a "Backslider" was debated among the churches and the Scriptures were cited on this topic with references to men of old like David, Solomon, Peter, and others who let human nature get them allured off the right way. The churches, therefore, practiced careful and punctual observance of the duties and privileges of a person belonging to the church.

Many times persons were dealt with in early Philadelphia Church and if their spirit and behaviour wasn't considered right by the church body, they were turned out of the church; however, if they humbly accepted reprimand and asked for forgiveness they were restored.

We find in this same history of N. C. Baptist that the Charleston Association was the second oldest association in America organized in 1751. Philadelphia belonged to this association in its early years.

PASTORS 1800

Elder Jesse Lewellyn served as pastor in the infant years of this church until 1793, until the division. J. T. Copeland followed Lewellyn, probably until 1848. Elder Elom Williams was pastor for some years. In 1859 Elder N. Fail was pastor until 1860.

1860-1865—Elder S. Head

1865 to about 1874—Silas Fincher, William Brasington

1874-1875—Elder E. L. Davis

1875-1877—Elder J. L. Bennette

1878 —Elder E. L. Davis

1879-1880—A. C. Davis

1880-1882—J. L. Bennette

1882-1891—no records but word of mouth passed on to us reports that Elders E. L. Davis, D. A. Snyder, and J. L. Bennette were pastors during this time.

Records show J. L. Bennette, 1891 until D. A. Snyder was called in May, 1891-1892.

1892-1894—A. Marsh

1894-1896—D. A. Snyder

1897 —J. L. Bennette

1898 —D. A. Snyder

1899 —W. H. Whitehead

PASTORS 1900

In 1900 D. A. Snyder was called pastor and served until March 1907 when he died and Elder J. F. Hammond finished the year. Also J. F. Hammond was called and served until September, 1909.

Elder R. H. James served from 1909 through 1910.

Called Elder J. C. Harris 1911 but he didn't serve, Elder T. P. Little then served until 1912.

Elder R. H. James served from 1912 until 1915.

Reece M. Haigler 1915 until 1922 when he left before the year was out and A. C. Davis finished the year.

In 1922 Rev. J. C. Meigs was called as pastor and he served 17½ years in a total of years—15 the first pastorate, then 2½ years at a later date.

1922-1937—Elder J. C. Meigs

1937-1939—Rev. T. P. Christmas

1939-1945—Rev. Wade Funderburk

1945-1947—Rev. J. W. Digh

1947-1949—Rev. Tommy Gales

1949-1950—Rev. J. C. Goare

1951-1953—Rev. Eddie Reynolds

1953-1955—Rev. Wade James

1955-1959—Rev. L. N. Epley

1959 —Rev. Zeb Caudle served as interim pastor. (three months allotted time for interim for a retired minister to serve).

1959-1960—Rev. Joe Wilkins served as interim.

1960 —Rev. Zeb Caudle served 2 terms as interim pastor.

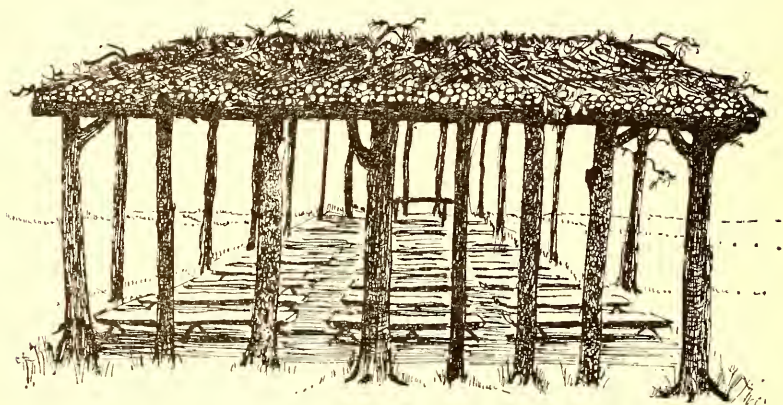
1960-1963—Rev. Wyman Bolin

1963-1971—Rev. L. P. Horne

1972 to present Rev. Buddy W. Moore

THE BEGINNING OF "PHILADELPHIA" BAPTIST CHURCH

Back in 1773 there was a large land owner who had the sincere desire to worship God. Since he had been saved himself he gathered his family and slaves around him and they had worship services even though they met on his porch or around the yard of his plantation home. A church was "born" even though it was at first very small and had no church house to meet in for services. Soon a brush arbor was built.



Brush Arbor, as sketched by Mrs. Dorothy Preslar

The church was located about one hundred yards south of the Old Lee Tanyard Place, a few miles north of Pageland, South Carolina on the Landsford Road. The Church was in the lower part of Union County, N. C. This Church was first called Lanes Creek Church. It was an arm of W. F. Lynche's Creek Church, which was later called Flat Creek.

Elder Jesse Lewellyn did the first preaching and remained Pastor of the Church as long as it continued missionary, then he remained the pastor of the Anti-missionary faction until he sold his plantation and moved west. The missionary church group was weak and it wasn't until 1798, the year George Washington was inaugurated President of the United States for the second term that they began to plan to build the church house in the Tanyard location. The land to build this meeting place was donated by one William Shepherd in 1797 and the old deed is recorded at Wadesboro, North Carolina. Elder

Lewellyn had a tract that he purchased from the same William Shepherd, and since the deeds are dated about the same time it is thought that Lewellyn organized the church. It was originally a member of the Charleston Association but in 1815 it joined the Moriah Association. It was one of the churches to form this association. Meadows Branch, Richardson's Creek, Lanes Creek and Gourdvine were the only churches on the North Carolina side of the line.

As concerning the history of this church from about 1840 to 1876 we are indebted principally to Milas Threatt of Jefferson, South Carolina who was born June 26, 1831 and also John W. Huntley of Rock Hill, South Carolina who was born June 7, 1833.

It is said that about 1835 or 1840 the church became divided on the question of missions and other doctrinal questions. One faction was known as Missionaries and the other Anti-missionaries. Each faction had its own pastor and administered the ordinances of the church, and neither faction disputed the right of the Church house to the other, but both used it. Elder Jesse Lewellyn was pastor of the Anti-missionaries until he sold his plantation and moved west. After Lewellyn, William Rushing was pastor until the Anti-missionaries branch died about 1865. The missionary branch of the church withdrew from the Moriah Association and joined the Bear Creek Association. We find that they had a delegation present at the 1846 session of this association and that T. L. Marsh who was a prominent member of this church was elected Clerk.

Elder J. T. Copeland served the missionary branch of the church as pastor from the time of the division as long as they worshipped at the old Church house which was about twelve or fifteen years. He received members into the church and baptized them and administered the Lord's Supper. John W. Huntley says they baptized at Shepherd's Mill, Later known as Belk's Mill and that James Marsh was baptized into the Church at this place by Copeland after the division and that others were also received and baptized. The missionary branch of the Church continued to affiliate with the Moriah Association which they had helped to organize in 1815 until they joined the Brown Creek Association in 1857.

About 1848 or 1849 Aurelius Hilton donated land for a Church site on his land about two miles east of the old Church and about a half mile south of the Landsford Road, and on this land Aurelius Hilton, Joe Blair and others built the first Church house. This house was built about 1848 or 1849. We know that it was a new building in 1850. The arbor which was just above the spring was built in

1861 and was used for preaching when the Association met here in that year.

In book 15 on page 130 in the Register of Deeds office in Monroe, North Carolina, the old deed to this land is recorded. The land is deeded to William King, Willice Alsobrooks, James Marsh and their successors who were Trustees of Lanes Creek Baptist Church, and after giving boundaries of the land it says, "and including the new Church house", it was dated April 27, 1850. So we know from this deed that in 1850 and at the present location, and that after the Church house had been erected it was still called Lanes Creek Church.

We have been unable to find out just when or who named it Philadelphia, but sometime between 1850 and 1857, it received the name Philadelphia, meaning Brotherly Love.

In 1857 when it came by letter from the Moriah Association and united with the Brown Creek Association it was called Philadelphia Baptist Church.

Mr. Huntley says that James Marsh, Willice Alsobrooks, V. T. Cheers, Sr., and wife Elizabeth, James Leonard, James Morgan, Sr., Isaac Hilton and wife, Jennie Hilton, Peter Parker, Sr., Britton Parker, William King, Alfred Lewellyn (son of Elder Jesse Lewellyn) and perhaps Joe Blair's wife and others were members of the Lanes Creek Church at the time the Church house moved to present location, and several of them were baptized after the division.

The first house near the Old Tanyard place was built of logs, but later a frame structure was built onto the end of the log building and it was used also for school. The writer, N. S. Rogers, attended school in this part of the building.

The second house was built at the present location before 1850.

The third house was built in 1875 and 1876. It was of choice forest lumber and mortised and tenoned in accordance with the master builders ideas of that day. It was first painted in 1903 and again in 1912. In 1924 it was remodeled and five Sunday School rooms were built onto it and the whole roof was re-built and all painted anew.

In 1904 a pump organ was used for worship services. In 1912 a church bell was purchased and an outside baptistry with dressing rooms was built in 1913. More land was needed in 1902 for the cemetery and one (1) acre was purchased from Mr. C. C. Allen. In 1911 a well was drilled on the Church lot that furnished water from year after year for the large congregations that assembled for services.

The following churches have been organized or partly organized

from this church. In 1833, Mt. Olive in Anson County was organized with 21 members from this church among whom was Wilson Chambers who was a Deacon of Lanes Creek Church. Union Church in Lanes Creek Township was organized in 1893 with 33 members from the Church which was called Philadelphia at that time.

In 1909 Mt. Pisgah Church was organized with a goodly number of its charter members from Philadelphia.

The following preachers have gone out from this church or entered the ministry soon after they had joined other churches:

The first minister to be called from this group of believers was Jake, a servant of Willice Alsobrooks. Jake was ordained in 1872. A colored man, unlearned so much that Mr. J. L. Autry says someone had to read the scripture for him.

B. L. Reader was called to preach in 1860 but it seems from the records that he was ordained after he had united with Faulks.

J. W. Little was baptized here but answered the call to preach after moving elsewhere.

J. G. Gullege was another member of this church who held important pastorates in Union Association.

M. C. King was ordained in 1896 and served in North and South Carolina.

Frank Stegall and Tilroe Threatt, also were called to the ministry from this church.

Reece Riggins, whose parents, Mr. and Mrs. J. P. Riggins, are still with us, entered the ministry from this church.

Bill Knight also entered the ministry through this church.

John Grant was ordained to the ministry and is now very active in God's vineyard.

FLASHBACK

The "Brown Creek" Association, 1874 Sabbath Schools had not caught on in the churches so the religious education of many families was pitifully neglected.

In 1875 "State Missions" offering was first taken. "Home Missions" as they knew it in those days simply mean missions efforts in the association. This year, 1875, there were five Sunday Schools reported in the association and Philadelphia was one of them.

When the Association met in October, 1876 the delegates sent from Philadelphia was B. F. Parker, L. G. Parker, and L. C. Autry.

On October 11-13, 1877 the 24th session of the association met with Philadelphia and W. F. Brasington preached the message at the beginning of the association. State Missions was a topic of vigorous discussion. Men from different churches had been doing mission work in many places of the association and they prepared a circular letter to be read in all the churches concerning State Missions and the churches were asked to pay ten cents per member to Missions.

In 1884 the association name was changed to the Union Baptist Association and D. A. Snyder was speaker at this associational meeting. The Baptist Orphanage is mentioned and a home for aged ministers for the first time as part of our work.

By 1889 when Philadelphia was host to the Association, collections for all the new work was much improved. Special emphasis was made about temperance in all church members and many were turned out of the church for drinking.

The "State Mission" work was really done by the Associational Executive Committee and was just helping with its own finances within the Association and simply made reports to the Board.

In the Associational minutes of October, 1876 there were five churches that had Sunday Schools and Philadelphia is one of them, so the efforts of "Uncle Jim" Autry was rewarded after a long while of going from one school house to another on Sunday afternoons singing, reading the scriptures, and praying. The teaching of the Bible was shifting from the "home teaching" of Biblical lessons to the church helping in this important task.

Rules of Decorum and Church Covenant continued to be read at each church conference.

J. A. Horne, J. L. Autry, L. G. Parker, J. S. Lee, and J. M. Terrell composed a committee to investigate a church member for "falsehood". Later the church withdrew membership from that member.

Church records tell of a seven day meeting to begin on Saturday

before the first Sunday in September, 1877 and invited S. J. Fincher, J. L. Bennett, J. A. Bivens to assist in the meeting (all these were ministers). Then day by day services were recorded, and the scripture for each service in this meeting, morning and afternoon for a week the above preachers alternating in the preaching—total collection for these ministers is told in minutes which was ten dollars. Meeting closed with Baptism of Mary F. Baker, Mary L. Parker, Pinny V. Cox and Elizabeth Cox, having received right hand of church membership.

Also, records of Associational day by day is given and scriptures used at this association meeting. (Brown Creek Association) October 11, 1877—W. F. Brasington of Moriah Association preached first day in the a.m. Thursday, 11th; J. M. Garrison from York Association, the 13th; R. H. James first mentioned in our church life as one of these speakers, the 12th.

1878 at regular church conference the “liquor enemy” was a problem to be dealt with again. Land upon which to build a liquor shop was sought from Sarah Autry, but she denied this land so no shop was built.

A request was made to the Legislature to incorporate two miles square, to prohibit the sale of intoxicating liquors near the church.

In March, 1879 the church trustees, O. P. Harrell, J. S. Lee, J. P. Horn, presented the certified land deed to the plot of land belonging to Philadelphia Baptist Church.

In January, 1880 the first foreign mission offering was taken at church conference at Philadelphia amount being \$5.25.

A roll call of all male members continues to be a regular proceeding at conferences.

1875-1879

First Sabbath School Organized

In October 1879 at regular preaching service the first foreign mission Collection reported was \$5.25.

In 1881, the 4th Sunday in April the Philadelphia Baptist Church in regular conference, reorganized their Sabbath School with J. M. Terrell Superintendent; J. L. Autry, Associate Superintendent; E. L. Krimminger, Associate Superintendent; J. W. Huntley, teacher of Senior Bible Classmen; E. L. Huntley teacher of Junior Bible Classmates; J. O. Harrell, teacher of minor children.

Sister Emily Huntley was teacher of the Senior Bible class females and Sister Viola Cox was teacher of the Junior Bible Class females.

Recorded in these early years of Sabbath School are great need of financial aid, so a collection was taken amounting to \$1.50 in June 1881 conference.

1875 CHURCH COVENANT

The Baptist Church Covenant adopted March 3, 1875 was as follows:

Having been brought by Divine Lord Jesus Christ, and out of natures darkness into the marvelous light and liberty of the Gospel, we do now solemnly and joyfully give ourselves first to the Lord—and then to one another, we covenant to walk together in Christ, with brotherly love to His glory, as our common Lord, we do therefore in His strength engage first, that we will exercise a Christian care and watchfulness over each other, tenderly, affectionately and faithfully warn extort and admonish each other, as occasion may require.

Second, that we will, if a brother trespass against us individually take only such steps as are given us in Matthews 18, verses 16, 17, and 18, and further that we will not make public any matter that can be settled privately and futhermore in every instance endeavor to seek the offending brother, by softening the temper, and alluring the mind to right reflections and regaining the heart to its first love.

Third, that we will not forsake the assembling of ourselves together, but uphold the public worship of God and the ordinances of His house.

Fourth, that we will not omit family worship, and will endeavor to bring up our children and those under our care, in the fear, nurture and admonition of the Lord.

Fifth, that having been voluntarily buried with Christ in Baptism signifying thereby our death to sin, and resurrection to newness of life. These vest on us double obligations to lead quiet and holy lives, and that by denying all ungodliness and every wordly lust—to walk circumspectly in the world, That we may gain souls to Christ, and constrain others to glorify our Father who art in heaven.

Sixth, that we will cheerfully and regularly contribute of our means as God may prosper us, first to a support of an evangelical ministry among ourselves, second, to the relief of the poor, third to the spread of the Gospel among all nations, fourth, that we will further engage in all conditions, that we will strive to live to the glory of Him who hath called us out of darkness into His marvelous light, turning us thereby from the power of sin and satan to the true and living God

for the faithful performance of these our covenant obligations, imploring the Divine will of the God of peace who brought again from the dead, our Lord Jesus—the great Shepherd of the sheep through the blood of the everlasting covenant to make us perfect in every good work, doing His will working in us that which is well pleasing in His sight, through Jesus Christ to whom be glory forever and forever. Amen”

copied by J. M. Terrell, Church Clerk

1878

In conference of Philadelphia Baptist Church 1878 the liquor enemy was a problem to be dealt with as often before, in the church membership were members who were turned out because of drunkenness. In this conference land for a liquor shop was sought from Sarah Autry, near the church, but she was exhonored as she refused the land.

On July 8, 1882 the church voted to build a school house, but voted to not use the church house for regular school classes or writing classes.

In conference August 19, 1882, Elder J. L. Bennett resigned as pastor.

DEACONS 1876-1882

A recall of some of the names of men who served as leading deacons of Philadelphia in those early years. J. L. Bennett, J. E. King, E. L. Davis, P. M. Cox, J. M. Terrell, C. E. Morgan, J. A. Gathings, J. P. Horne, James W. Little, Jesse Wheeler, O. P. Harrell, J. S. Lee, J. A. Horne, M. C. King, J. T. Brasington, V. T. Cheers, B. F. Parker, A. C. Davis, H. W. Baker, John G. Gullege, L. G. Parker, J. L. Autry, W. E. Davis, J. J. Cox, D. A. Snyder among others. J. A. Bivens preached on September 25, 1880 according to past records, so it is impossible to record all the influences that came into the building and maintaining of Philadelphia Church in the early years however, the Lamb Book of Life has a very complete record.

1891-1894

Rev. D. A. Snyder led the church to first take an offering in December 1891 to help pay for a church house for Baptists in Havana, Cuba. The gift was \$8.50.

In 1893 the women were first allowed to vote.

In 1894 Sabbath School was first started in school houses. Brother J. L. Autry went with others who would help, from one school house

to another reading the Scriptures, singing songs and praying. Miss Annie Harrell first called the attention of Philadelphia Church to the fact that this type of Bible Study should be conducted in the church. Philadelphia was one of the first five churches to organize a Sabbath School in this Union Baptist Association.

1896

In the minutes of these old church conferences, many interesting accounts of church discipline and activities are recorded. Many familiar names are mentioned because their descendants are still busy about the Lord's business. Space will not permit printing many of these episodes but the spiritual committee had so many contacts with erring and straying members that modern day Christians should be reminded that we are "Our Brothers Keeper."

Brothers V. T. Cheers, N. A. Rogers, J. L. Autry, J. E. King, E. J. Riggins, M. C. King, O. P. Harrell, Albert Baker, M. L. Baker, J. T. Cox, H. L. Autry along with many others have records of services that are note-worthy. Taking over pastoral duties when needed.

1897

Church women gradually assumed duties through the years but for the most part men headed up the church work. We do have recorded that pastor, J. L. Bennett, appointed for mission work Mrs. Julia King, Miss Sallie Harrell, Mrs. Mollie Cox, Miss Eugenia Harrell, Miss Carrie Rorie, Miss Bettie Gullege. Their duties concerned Home Missions, State Missions, Colportage and Ministers relief.

J. E. King, Church Clerk, gives the church a report of these Christian women and their work; also, the new Christians added to the church, which was eighteen souls.

A speaker's recess, or elevated stand, was built for the pastor and visiting ministers comfort and convenience during service.

1891-1896

The Philadelphia Baptist Church in conference on the Fourth Sunday in February, 1891 granted letters to W. B. Cox, T. M. Harrell, M. Davis, Celeus Parker and wife, Sister E. A. Hasty, Bros. A. Baker and wife. Brother J. L. Autry resigned as deacon and J. J. Cox was elected church clerk.

In May, 1892 when Rev. D. A. Snyder was pastor, Brother Alonzo Huntley was restored to church fellowship and granted a church letter. All absent church members are to be written a letter asking if they wish to continue as church members at Philadelphia or be

granted dismissal. Some disorderly members were dismissed for stubbornness in settling their disputes with a fellow member.

In August, 1892 sixteen members were baptised at the close of revival. Others ask for forgiveness in open conference. Some for drinking too much, forgiveness granted.

In September, 1892 mention is made of the delegates appointed to association meeting: M. C. King, B. F. Parker, J. F. Carelock, and R. Smith.

Along about this time V. T. Cheers and family were granted letters to unite elsewhere. Bros. B. F. Parker, J. B. Gullege, A. B. Snow, and M. L. Baker were named for a committee to investigate some trouble between some other church members.

1892 marks the date when the calling of the church roll was discontinued at each regular conference as had been the custom, but the roll was revised in July, 1892. Plans were made for revival to begin the fourth Sunday in August. Brother B. F. Parker was appointed to sell the pailings around the graveyard which brought \$1.55.

The revival continued during the fourth week of August and seven people accepted Christ; also, by letter two were admitted and one restored.

At conference following revival Brother A. Marsh was called as pastor for one year. Brother C. C. Allen joined by letter.

At the request of Pastor the Rules of Decorum was read to entire church. Brother T. P. Autry resigned as sexton and Brother A. Baker was elected to serve in his place.

September, 1893 wonderful revival services just concluded, the church was grateful for twenty-seven people baptized and two restored during the meeting.

A call vote was counted to see how the church desired to elect a new pastor for Philadelphia Church. Some dissatisfaction among the members caused it to be necessary for a second vote to be taken. Brother A. Marsh was called by a majority vote, but because of the division would not serve. So brother J. B. Gullege served a few weeks and Brother A. Marsh reconsidered the call.

In December, 1893 Brother B. F. Parker obtained letters for thirty-three of the best members to organize a church on the north side of Lanes Creek later to be known as Union Baptist Church.

In August, 1894 Brother M. C. King moderated the conference and Rev. D. A. Snyder was called as pastor. A Spiritual Committee was appointed to contact people in the church who were guilty of

drinking, adultery, and using profanity. Some of these asked for forgiveness and some were excluded from the church.

At the protracted meeting in August 18, 1895 Rev. Joplin assisted the pastor and a real revival was experienced, fourteen were saved, three joined by letter. Baptism was at nine a.m. in a nearby stream, then the people returned to the church for services, and to call a pastor for another year. Rev. D. A. Snyder was called by unanimous vote.

In August, 1896 after revival of a week the church recalled Brother D. A. Snyder as pastor. Brother M. C. King announced his call to the ministry on October 30th, 1896. The ordination plans followed when the presbytery had been formed, and M. C. King was questioned he was found to be sincere and stable so was duly ordained and Rev. J. L. Bennett preached the ordination sermon.

RULES OF DECORUM ADOPTED MAY, 1872

Read at each conference meeting for over half century.

- Item 1—Each conference should be opened by prayer.
- Item 2—The pastor should act as moderator and in case he is not present, the church shall call some brother to the chair, who shall act as moderator.
- Item 3—It shall be the duty of the moderator to inquire into the state of the church, and invite all orderly members from sister churches to a seat with them.
- Item 4—It shall be the duty of the moderator to keep order and preside over all deliberations and decisions of the meeting and call for the vote on all questions and give the casting vote, in case of a tie.
- Item 5—The moderator shall have the liberty of speech in debates, by first calling some member to the chair, while he is speaking.
- Item 6—The church shall have a clerk and furnish him with a book, where in he shall; record the covenant of the church, "Rules of Decorum" and keep a full and accurate record of all the proceedings of the church, and a list of all the proceedings of the church, a list of the members, time of receiving them, Baptism, Death, Dismission or exclusion from the church and why he was excluded.
- Item 7—When the conference is open for business the Covenant, the Rules of Decorum shall be read, if desired by any member.
- Item 8—All unfinished business on docket should be decided before taking up any other.
- Item 9—All queries or questions laid before the church shall be open for remarks or debate before being voted upon unless withdrawn by the person presenting it.
- Item 10—Each member should rise to his feet and address the moderator when he wishes to speak.
- Item 11—When two members claim the floor at the same time, the moderator shall decide which may speak.
- Item 12—No member shall be allowed to speak more than three times on one subject, without permission from the moderator, or a majority of members present.
- Item 13—No brother shall depart from the subject in consideration, nor cast any contempt or reflection upon any brother, or what his brother has said.

Copied by J. M. Terrell, Clerk, March 29, 1875

RESOLUTIONS FOR GOVERNMENT OF PHILADELPHIA CHURCH 1876

Resolve 1st—That when any male member of this church shall miss one regular conference he shall be required to inform the church the reason of his absence.

2nd—That whenever any male member shall be absent two regular conferences in succession, that it is, and shall be the duty of this church to deal with him for the same.

3rd—It shall be the duty of the clerk to mark all absentees and when any member neglects or refuses to attend conference as above stated it shall be his duty to so inform the deacons of the church or some of them whose duty it shall be to see them and report the result of their interviews to the church and after the church has heard the report of the deacons and also the statement of the member or members against whom the charge for non-attendance is preferred if they shall then be present and if the reports and statements are not satisfactory to the church it may exclude them or deal with them in any way it may deem proper.

4th—That when any member has been thus excluded or otherwise dealt with if they should afterwards convince the church that they have been wrongfully dealt with it shall be the duty of the church to hear the whole matter anew.

THE EARLY NINETEEN HUNDREDS

1900

Rev. W. H. Whitehead was pastor and J. E. King, church clerk when a new century begins and finances were still a church problem. Brothers M. L. Baker and Miss Sallie Harrell, a school-teacher, were chosen to collect for the pastor's salary and re-roofing the church house.

1901

The church purchased one acre of land from C. C. Allen for four dollars and J. J. Cox was requested to write the land deed which cost .80 cents.

Brother D. A. Snyder was pastor. J. J. Cox and J. T. Cox both served alternately as clerk.

1902

Rev. D. A. Snyder, pastor, introduced a returned missionary, Brother Herrin, to speak at a special service which was a great inspiration to Philadelphia people. Rev. Joel Snyder helped in revival services in this 1902 summer. This revival was special in winning souls to Christ, also Mr. and Mrs. Brady Krimminger, G. C. Morgan united by letter.

In this same year M. L. Baker was appointed church clerk, a place in which he served until 1908, then again in 1910 serving until 1923. Many of the conferences were routine records but church clerks like M. L. Baker were of great value in Philadelphia Baptist Church history.

1904

A request that Philadelphia Church be incorporated for two miles around it was made again since it was evident that the first petition made years before was not honored by the Legislature.

1905

Early in 1905 women were again selected for committee services, State, Home, Foreign Missions also orphanage work.

In this same year the roll-call of female members was made by request of other members but not with a very great degree of regularity.

The question of making and selling wine was the cause of some members being excluded from the church. One member asked for the church to dismiss him because the church interfered with his daily living. The church granted request.

1906

In a conference in September when the roll call was made each member was to stand and make a pledge of how much money they would pay for pastors salary, and a call was made for D. A. Snyder to be pastor for another year. Excuses for non-attendance were requested. A love offering was taken for the Wingate School (later to be known as Wingate Junior College). Brother E. J. Riggins was paid .75 cents for building steps for church house.

1908

A noteworthy revival in this year shows remarkable additions to the church. After a week of revival services, at 10 o'clock on Monday morning the church met at a stream near the M. L. Baker home and 33 people came for baptism, six were restored to membership, and three came by letter, making 42 additions and many more revived. After the baptismal service they returned to the church and not having room inside the building they went out in the grove of trees to extend the right hand of church fellowship. After this service Rev. J. F. Hammond was called as pastor for the next year. Spiritual progress is reported for the next several months.

N. S. Rogers was appointed to serve as church clerk which he did for two years. Rev. J. F. Hammond was still serving as pastor.

1909

Rev. J. F. Hammond resigned in 1909 to take effect on October 1st.

Rev. R. H. James was called to replace him.

1911

In 1911 even with limited means the church voted to help with the building of North Monroe Baptist Church.

C. J. Black came to help in revival in 1911 and 22 people joined by baptism, two restored and one by letter. A love gift for Rev. Black was \$31.05.

Rev. J. G. Gullege was called as pastor to replace Rev. R. H. James but after some delay and controversy, Rev. T. P. Little serving for some months, Rev. James came back as pastor.

1912

With Rev. R. H. James as pastor and M. L. Baker as clerk the plan to paint the church house made it necessary to get a committee

to get up the money to do this job. G. C. Smith, Raymond Rorie, Frank Deese, Dewitt Jordan, Lonnie Baker, and J. C. Preslar were elected.

Putting carpet on the aisles and pulpit was the ladies assignment. Mrs. Mary Baker, Mrs. C. C. Allen, Mrs. Anna Smith, Mrs. Jane Horton were chosen.

A bell for the church was another project; Brothers J. L. Autry and N. A. Rogers were asked to get this done.

1913

In July another spiritual victory was experienced when a revival resulted in many dedications of life and 22 baptisms. Rev. C. J. Black was the speaker through these services.

Brothers Vester Autry, W. Luther Thomas, and D. A. Horton were to raise mission money due to meet the goal set for this purpose.

1914

A pool and dressing room was built for future candidates for baptism, later in the year the dressing rooms were painted.

Brothers W. E. Taylor, J. C. Sneed, and W. L. Thomas was elected on the spiritual committee.

1915

Pastor James was called again as pastor but declined, so church called Reece M. Haigler.

BEGINNING 1903
—BRIEFS OF ACTIVITIES IN SEVERAL YEARS—
MISSIONS.

The Union Baptist Association's regular annual meeting was at Philadelphia Church on October 8, 9, and 10th, 1903. Elder R. H. James was preacher for one of the three days and his urgent message kindled a desire for a missionary to be sent to a foreign land by this Association, so Brother L. W. Pierce was sent to Yong Chow, China.

The Union Association edited a monthly paper called "The Baptist Messenger" in which for some years the foreign mission topic was discussed.

In 1918 the association had 39 churches and WMU work had started in several of them, but in 1919 Philadelphia was beginning in this organization with only a few women, and no youth at first.

Mrs. Annie Bickett Ashcraft, Mrs. D. B. Snyder and other women encouraged Philadelphia to organize Women's Missionary Work.

Through the years growth has been experienced but not up to the potential that Philadelphia was capable of in this educational field. At present WMU has organizations for all age groups from babies to oldest adults. In the year 1973 the gifts sponsored by the WMU included not only Lottie Moon Christmas offering for Foreign Missions, The Annie Armstrong Memorial Offering for Home Missions, The Heck Jones Memorial offering, and State Missions offering for State development, but special emphasis and training concerning the Co-operative Program, which was adopted as our plan of regular giving about 1927.

"20 YEARS OF MARCHING"

1915-16

Through the years it was the practice to open church doors on conference Saturdays. On this October, 1915 Saturday, the church received Brother J. L. Marze by letter and the same spiritual committee was appointed again. An appraisal was made of the property value of the church house; it was \$1,200.00.

It was necessary that more land be purchased for the cemetery to be enlarged and a plan was made to build a fence around it using cedar posts with wire fencing. This fence remained for many years.

1917

The years passed quickly and the old spring which had been a source of water was replaced by a bored well close to the church.

1917, 1918, 1919

The million dollar campaign was an issue with Southern Baptists so Philadelphia organized its membership to participate in it. George C. Smith, S. Frank Snyder, R. F. Krimminger, R. D. Smith, N. A. Rogers, Lonnie Baker, W. E. Taylor, John Marze, W. F. Funderburk, their wives, and Mrs. Mary Baker, Miss Lillie Autry, and Miss Iris Krimminger were to lead in this undertaking and be ready on November 30, 1919 at 10 O'clock to present the results. A survey being made to enroll participants.

1920

The first lock on the church door was installed in 1920.

In the 1920, April conference a brotherly love gift was made to N. S. Rogers because his house had burned. Also, others were helped because of sickness.

In mid July, 1920 the first changes in the Rules of Decorum was voted upon and two trustees appointed: those being W. E. Taylor and W. Luther Thomas. Preaching twice per month was accepted and pastor's pay was to be \$600.00 per year. A motion to hold communion service in May was accepted.

1921

In June, 1921 Rev. R. M. Haigler resigned and the deacons were asked to get someone else, but Rev. Haigler re-considered and stayed on with the church in spite of a divided vote.

1922

Curtains were installed to cut off sections for the Sunday School classes to be separated from each other.

Brother Haigler resigned to take effect the first of April and his request was that A. C. Davis finish the year.

In August, 1922 Rev. J. C. Meigs came to preach for Philadelphia Church and he was liked from the first service. A committee was appointed to raise the balance of salary due A. C. Davis before Rev. Meigs was really read to begin his work.

A Sunday School was organized at Cool Springs and Brother S. Frank Snyder was to be Superintendent.

1923

In April a singing Convention Committee was appointed; Lonnie Baker, Hurley Riggins, and Basil Preslar were chosen. A singing school was taught by G. W. Moser.

M. L. Baker resigned as church clerk and J. Hurley Riggins was chosen to fill this place.

A move toward re-modeling the church house was made and a canvass was made to get funds to do this task. A cash and lumber donation was solicited among the members. A building committee was chosen—F. M. Autry, W. F. Funderburk, G. D. Stegall, Brother C. C. Allen assisted by their wives to help in raising the funds.

1924

In April, 1924 Miss Cora Preslar was elected organist, which was a pump organ, but in July the church voted to buy their first piano and a committee was chosen to get funds to pay for it; Vester Autry, R. F. Krimminger, Broadus Rogers, Mrs. Omie Smith Helms, and Mrs. G. D. Stegall were the ones chosen.

Church envelopes were first used to raise funds for church work.

Brothers Eugene Taylor and Otis Snyder were the first young people elected to be ushers.

1925

In this year the church still withdraws fellowship if a member is unruly and unrepenting of wrong doing, several are dismissed.

The retiring of two deacons each year and appointing two new ones was started.

At the end of 1925 R. A. Redfarm was elected church clerk. Banisters were added to the rear door of the church which was quite high off the ground. This was done before the mid-summer revival.

1927

A committee was appointed to confer with Brother Noah Sylvester Rogers to request him to sketch a history of Philadelphia Baptist Church.

A motion was made that a new addition to the church be added by digging a basement under the latest addition and, thereby, build four more Sunday School rooms. Also, sliding doors would be used on the main floor addition that had been built when the first enlargement had been made sometime before. A committee to raise the money for this project was appointed and soon they were ready to let the contract.

1928-1929

The years that seem "uneventful" years were busy ones. Growth in church organization, finances were low, the church of "Brotherly Love" was growing in missions interest as W. M. U. was getting established, young people were interested in the church activities, new Sunday School Classes were formed, and Bible Study was taken seriously. Rev. Meigs, pastor, was careful to demand reverence and respect for God's church and its services.

1932

The church in regular conference passed a resolution that any member who failed to attend meetings, send contributions, or to communicate in some way for the period of one year shall automatically be suspended.

In October, 1932 the church elected J. C. Preslar as church clerk serving until 1935. Mr. Meigs was pastor.

1933

The church clerk was requested to give detailed records of revivals, organization leaders, etc. so the historical value of minutes would be of future use in history preparation.

1934

The church roll was revised, co-operative program gifts increased, and erring members were dealt with and some were turned out of the church.

1935

In the years 1935 and 1936 the forces of nature helped Philadelphia people to take advantage of a storm, which blew down many trees, and rise to meet another building expansion. Mr. June Horton, along with others, donated those fallen trees and Mr. Edgar Autry moved his saw-mill into the area sawing the lumber for the largest expansion yet attempted.

A wing extending north-west of the former building was planned, which would have basement areas for an assembly, and class booths for several classes. There was a main floor, also an upstairs section which made tremendous growth possible.

This Sunday School expansion was used with varied minor changes until the new brick church and educational plant was underway and finally finished and occupied by Sunday School first and then by the church in worship services.

Rev. Zeb Caudle was the speaker in the August, 1935 revival and there was added unto the church 20 by baptism and 3 were restored.

Brother J. Hurley Riggins was elected church clerk serving from 1935-41.

J. C. Preslar was elected choir leader with Mrs. E. E. Taylor as pianist again.

Mrs. James Snyder was chosen as sexton then later on the women of W. M. U. took turns caring for the church building with no pay expected. In more modern times a custodian takes care of the church for love of church; but, also is paid for services rendered.

1937

On the third Saturday in March, 1937 Pastor J. C. Meigs resigned and the church appointed a pulpit committee of five: E. E. Taylor, Broadus Rogers, W. Frank Funderburk, Mrs. James Snyder, and Mrs. John Marze being named on this committee.

On the third Sunday in May, 1937 Rev. T. P. Christmas was called as pastor for the rest of the year; then, in August, 1937 Rev. T. P. Christmas was extended an indefinite call.

1938

For all the history of Philadelphia Baptist Church up to 1938 the church conference was held on Saturday followed by preaching but the decision was made to hold the church conference on Sunday in the future.

1939

In February, 1939 BTU was organized. The forerunner of BTU was BYPU designed to be attended by young people but the church realized that the adults of the church needed training also. So Baptist Training Union included all ages. Mr. Lonnie Baker was director.

On May 14, 1939 Pastor T. P. Christmas resigned effective in 60 days. The church membership was canvassed to raise \$150.00 deficit at time of the resignation of pastor salary.

In July, 1939 Professor Hendrix of Wingate College was Moderator of the church conference in this business session. Rev. Wade Funderburk was called as pastor, with salary to be \$400.00 with Co-op program to be \$100.00.

On the fourth Sunday in July, 1939 the church voted to have a revival for a week and requested Rev. J. C. Meigs bring the messages. The week for revival began with Rev. Guy Funderburk bringing the second Sunday in August morning and afternoon messages, Rev. J. C. Meigs finished the week which was a **real revival**. Eleven new members were added to the church membership, and church members were caused to move closer to God.

Since Rev. Wade Funderburk would be expected to stay on with his other church people until the end of the year, it was necessary to get someone to fill the pulpit two times each month as the usual services had been. Men from different places were able to share in these services.

Rev. Wade Funderburk led the church from the beginning of the church year from October, 1939. And over in the year (June) 1940 he was encouraged by Philadelphia Church to attend five weeks pastor's school and he agreed to send someone each service he was away.

1940

Plans were made to hold revival services beginning the fourth Sunday in July, 1940. A new piano was purchased for church use.

The revival began as scheduled with pastor bringing Sunday messages, and Rev. Reece Haigler the rest of the week. Five new members were baptized on Saturday and following, as the custom was, with the reading of the church covenant. Brother Wade Funderburk was again called to be pastor of Philadelphia Church. Brother Wade Funderburk accepted the call to serve as pastor another year.

1941

On the fourth Sunday in January, 1941 pastor held church conference and a recommended budget was presented which reads:

Pastors Salary	\$350.00
<i>(Pastor requested his salary be cut from \$400.00 to \$350.00)</i>	
Co-op Program	100.00
Sunday School & BTU Literature	100.00
Charity & Children	24.00
Orphanage	12.00
Insurance	23.20
Sexton	24.00
Pastorial Aid	30.00
Lights	18.00
Incidentals	18.80
TOTAL	\$700.00

In May, 1941 the church requested that a State Sunday School worker come and teach a course for Sunday School workers here.

A revival was begun on the fourth Sunday in July, 1941 with Rev. M. L. Barnes from Mt. Holly assisting in services. As usual at the close of revival services a call was made for pastor another year. Rev. Wade Funderburk was called, unanimous by all present.

There were eighteen people baptized into the membership of the church, and hearts were revived.

1947

On the fourth Sunday night in September, 1947 when J. W. Digh was pastor it was necessary to elect a pulpit committee, since Rev. J. W. Digh was resigning. In regular conference it was decided to go to half time preaching, to pay \$120.00 per month and present a new man with an indefinite call with each to give the other two months notice if a change was desired. A call was then made to Rev. Tommy Gales of Cheraw Baptist Church, who accepted the call and after due notice to his people of Cheraw came as our pastor in January, 1948.

1948

The new calendar year was the time as the custom had been for the budget to be made and \$2,500.00 was the amount approved. In the spring, May, 1948, plans were made to hold teachers meeting

and prayer services each Wednesday night, and the church voted to build the first pastors home, appointing a building committee of Winfred Jenkins, Fred Stegall, and Vann Sneed.

Trustees of the church were W. E. Taylor, Vester Autry, and J. Broadus Rogers.

Because of the Polio Ban which kept all youth and children from attending public services the revival was postponed until the first Sunday in September when Rev. George Wallace of Lumberton came as guest speaker for revival services. It was at this revival that Rev. John A. Grant accepted the call to preach, and several young people expressed their desire to do "special" work for the Lord.

The church voted to enlarge the pulpit area to have room for youth program and special singing groups.

At the end of the year 1948 a new budget was presented:

Pastor's Salary	\$2,000.00
Pastor's Help in Revivals	200.00
S. S. Literature	200.00
Sexton	150.00
Biblical Recorder Club	100.00
Missions	1,000.00
TOTAL	\$3,950.00

1949

In May, 1949 Pastor M. T. Gayles resigned and the Deacons were asked to be the pulpit committee to find and recommend a new man to fill the place. In June, 1949 this committee presented Rev. J. C. Gore to be new pastor. The church accepted the recommendation of the deacons and extended an indefinite call with one months notice to be given by either the church or pastor in case of dissatisfaction. Rev. and Mrs. Gore came from the Plum Creek Baptist Church of Indiana.

In August, 1949 revival services were planned and for the first time only evening services were to be held, at 8:00 o'clock, except on Sunday, August 14th, which would be all day services; morning worship then in the afternoon a dedication of pastorium and utility buildings. Rev. J. C. Meigs brought the dedication message, and then church went to the pastorium where the dedication was actually made. Rev. Wilder, Pastor of the First Baptist Church of Pageland led the dedication prayer along with a memorial for the young men who were killed in the service during World War II. Those young

men's names are inset in a plaque in the chimney of this pastors home and include Mark Autry, Heath Autry, Wade Helms, and Herman Krimminger.

In October, 1949 the church accepted books donated by Mrs. Sarah Baker Smith and voted to maintain a library for church use.

In the fall, October, 1949, the deacons presented the budget for the year 1950, instead of the usual last part of the year, and election of church officers and teachers were at the same time. Elected as for many years before, was Mr. J. H. Riggins as church clerk.

1950

It was suggested that new pews be purchased since the ones in use were made of huge forest pines and were hand dressed and made by former members of the church many years before. New pews were purchase and on the first Sunday of August, 1950 at the start of revival services, after the morning services, and a picnic lunch the pews were dedicated in the afternoon service.

In October, 1950 on the second Sunday after preaching a wonderful sermon the pastor Rev. Gore read his resignation to take effect November 26, 1950.

A pulpit committee was appointed to begin searching and praying that a new pastor be found.

1951

In January, 1951 the committee recommended Rev. Eddie Reynolds of Wadesboro, N. C. as pastor. Philadelphia Baptist Church accepted the report and on the third Sunday in January, 1951 Rev. Reynolds came as pastor.

On the second Sunday in July, 1951 the church voted to begin a bus ministry. Elected to a committee for this purpose was Rev. Eddie Reynolds, Mr. Vester Autry, and Mr. Charlie Autry, but it was March, 1952 before actual bus operation began with Mr. Bill Moore, Mr. Charlie Autry, and Mr. Lane Rollins to drive and maintain the bus. Also, the first motor driven lawn mower was purchased.

1953

Sunday School officers for 1953 were elected by church in August conference with Carrol Taylor Superintendent of Adult Department and Mrs. Fred Stegall for Youth Department.

An increase in the church budget was accepted and a gift was made to the American Bible Society.

1954

On January 10, 1954 the first regular conference was held after the second Sunday had been established as the future time for conferences to be each month. Rev. Wade James was pastor at this time.

On June 13, 1954 Philadelphia Church voted to build the educational plant before the building of the sanctuary for worship and to continue using old church for worship services until the new sanctuary could be built.

1955-1956

In April, 1955 Rev. Wade James resigned as pastor to become effective the first of May. Rev. Reece Haigler was contacted to be supply pastor until a new pastor could be found. A piece of land was purchased from Mr. and Mrs. Wade Autry on the west side of church property.

In August the church accepted plans for a building to be erected for a fellowship and recreation hall. Men donated their trees for lumber and time for working together to build this building, so the cost would be shared by many who gave themselves in work—so this plan came true.

In the latter part of this building project Rev. L. N. Epley was called as pastor and he along with his church members donned working clothes and helped with the building. This was in August, 1955 and by spring 1956 this building was all finished and paid for since the people had a "mind to work" as the Bible records tell of God's people of olden times.

1957

On Sunday, February 17, 1957, the church voted to begin the building of a new church to God's Glory and His service. So in April, 1957 a steering committee was appointed to work with the finance committee in the construction of the new church. Mr. M. C. Jenkins, Mr. Bill Moore, and Mr. Hoyle Thomas was asked to work with finance committee which was Mrs. Veda Stegall, Mr. Marvin Evans, Mr. Charles Mangum, Mrs. Hoyle Thomas, Mrs. J. B. Riggins, Mrs. Dubois Mangum, Mr. Carrol Smith, Mr. C. L. Autry (Chairman) Mrs. Chester Rogers, and Miss Ramelle Helms.

On August 25, 1957 the ground breaking service was held with Pastor Epley moving the first ground and asking God's help and guidance in building God's house. Mr. M. C. Jenkins was later elected to be head of building committee. In October, 1957 the church voted to discontinue the bus service and sell the bus.

1958

On March 9, 1958 the Philadelphia Baptist Church in regular conference accepted a gift of a corner stone for new building given by Salisbury Granite Co.

1959

By October, 1959 the new building having been progressing steadily on a "pay-as-you-go" basis, a committee was appointed to sell the old church building. Mr. Bill W. Moore, Mr. M. C. Jenkins, and Mr. Albert Autry were to serve as this committee.

In the spring 1959 the farmers gave land to be planted in cotton and other crops to be sold at a harvest-time sale to raise remaining funds needed to pay for new building and this rent along with the harvest sale returns was to finish the money needed in building fund.

On the twenty-first of June, 1959 Pastor L. N. Epley resigned as pastor, his request granted. A pulpit committee of five was asked to find another pastor. Brothers Steve Autry, Reece Rogers, Albert Autry, Clyde Rollins, and Carrol Smith was elected by ballot to find God's man for a pastor to lead Philadelphia Baptist Church forward. Rev. Zeb A. Caudle was called as interim pastor who led this old church in the finishing and occupying places in the educational department of the new building for Sunday School Classes.

Brother Steve Autry was chosen as layman representing this church in the Union Baptist Association. Rev. Caudle asked the church to grant him privilege to be messenger to association, which was granted.

November 21, 1959 and harvest-time sale came and on this day feasting and rejoicing was the "order of the day" as the end of a long, hard pull was in sight.

The educational plant was ready for service the last part of 1959.

The last services of worship in the old building was December 13, 1959. The first worship service in the new brick building was December 20, 1959.

Rev. Caudle having served for his three months was by his request in December, 1959 released as interim pastor and Brother Joe Wilkins was called to serve starting first Sunday in January, 1960.

1960

In the early part of 1960 furniture (table and chairs) for now almost completed sanctuary was selected, a small piano was purchased, old Pews sold, new pews having been purchased in latter part of

1959 just before the moving in of church to new sanctuary, chairs for the fellowship hall were purchased.

On March 27, 1960 the pulpit committee recommended that Philadelphia Baptist Church extend a call to Rev. Wyman Bolin of Batesburg, S. C. from the Bethlehem Baptist Church, to be pastor of this church. This call was made to Rev. Bolin and the church looked forward to his coming, which he did in May, 1960.

Through the months following Rev. Bolin coming as pastor, Philadelphia Church moved steadily forward in development of services and improvements of grounds, adding an outside light on the parking area, planning Christmas treats for the younger children and the shut-in. Plans were also made to purchase carpet for the sanctuary and the raising of the funds would be done through the Sunday School Classes.

1962

A Music Study, association wide, was held at Philadelphia Church in January, 1962.

The dedication services of the new sanctuary of the Philadelphia Baptist Church was April 29, 1962. Rev. Wyman Bolin was pastor then.

Plans for Youth Week were made and again the young people filled official places in the church, taught classes, conducted the music and led the worship services.

A survey was held over our Union Baptist Association and Philadelphia like so many other churches found that the "fields are indeed white unto harvest" but the real labourers are few. Many families need the church and the church needed them also.

On Sunday, October 14, 1962 the deacons recommended that Philadelphia Baptist Church purchase a plot of land adjoining the cemetery for expansion of the burying grounds eight to ten acres at 1,000.00 per acre. This was accepted by the church and the money needed for this purchase was raised in a short period of time after the church approved this suggestion.

1963

November 10, 1963 Philadelphia Baptist Church voted that the church choir furnish music at the morning worship services with youth choirs to be used in Sunday evening services. The carol choir was composed of children, primary through the 4th grades. The concord choir was composed of boys and girls from the 5th grade in

school through 16 years of age. The chapel choir was young people from 16 years of age up to adult age or until they sing with the regular church choir. Rev. Wyman Bolin was pastor at this time. But in March 1964 Rev. Bolin resigned to go to Philadelphia Church in Stanley County. A pulpit committee composed of Zeb Smith, Bill Moore, Mrs. Charles Mangum, Otis Riggins and Bill Hargett was elected to find another pastor.

While there was no pastor Rev. Claude Hamby was wonderful in assisting the church to keep all regular services. In June 1964 when Vacation Bible School time came Rev. Claude Dick and his wife "Nancy" came and helped with the Vacation Bible School, endearing themselves to all the Philadelphia people who worked with them. The women even named a womans missionary circle after them, calling it the "Nancy Dick" circle.

1964

Rev. Zeb Caudle served as interim pastor for the three months allowed a retired minister to serve at one time, then for a little while Ray Wilkins served as interim pastor. On September 6, 1964 Rev. Leonard P. Horne from Long Shoals Baptist Church in Lincolnton, N. C. brought the morning message and the pulpit committee recommend that a call be extended to Rev. Horne as the pastor of Philadelphia Baptist Church. This call was accepted and for close to eight years this church was led forward with Rev. Horne as pastor.

1965

In the early part of 1965 the youth choir was rated "A" in the Statewide Music Festival and went on to Wake Forest University in Winston-Salem, N. C. to participate in singing at the Wait Chapel on campus. Mrs. E. E. Taylor, director, was assisted by Miss Melba Davis in this work.

In June 1965 a gift of \$1,000.00 was made by Mr. and Mrs. Carol E. Taylor and \$100.00 by Mr. Joe Harrell of Baltimore, Md. with the hope the church would apply this money toward the purchase of an organ for the use of the church. An organ was installed in time for the revival services and Homecoming the 3rd Sunday of August 1965 with Mrs. E. E. Taylor as the first organist at Philadelphia Church.

The Vacation Bible School in 1965 had an average attendance of 75 pupils plus workers. This same year was the start of several other projects too, among them was a gift of shrubbery by Mr. and

Mrs. La Verne Wells, a new piano for the sanctuary was purchased, and a mimeograph machine for the office also. A travel expense account for use of the pastor of the church field of \$50.00 per week. Also in this year the church budget was set to give 20% of tithes and offerings to be used for missions, realizing that funds were needed to send the "Light of the World" into the whole world and that the "light that shines brightest at home shines farthest abroad". In July 1966 hand rails of wrought iron were added to the front entrance of the sanctuary.

1966

Plans were made for Rev. Wade Funderburk to deliver the Homecoming message at the start of the revival services the second week of August in 1966.

In October 1966 a vote was taken to start a fund to build a new parsonage. Mr. Bill Moore was elected as chairman of the financial committee to raise money to pay for this new building.

In November 1966 pledges were accepted from members to get a substantial financial base from which to launch this project. A committee was chosen to select the site for this new parsonage. Zeb Smith, Van Hilton, Boyce Baker, Billy Joe Smith and Albert Autry studied the land owned by the church and recommended the site for the new parsonage be across from Mr. Wade Autry and the deacons recommended that the parsonage be built by contract as a turn-key job.

1967

February 12, 1967 a building committee of Mr. Zeb Smith, Mr. Van Hilton, Mr. Steve Autry was elected by Philadelphia Church. Right after Easter bids were taken for a builder and Brother Albert Autry offered the lowest bid of \$20,850.00 The old parsonage was offered for sale, and sealed bids for this were to be in by July 1, 1967. When this time arrived it was found that Mr. and Mrs. Billy Joe Mills had the bid that was accepted by the church.

On Sept. 10, 1967 a committee was selected to plan and promote the dedication services and open house for the new parsonage. Mrs. Bill Simpson, Mrs. Boyce Baker and Mrs. Edgar Rogers were the ones chosen.

In conference on October 28, 1967 the building committee reported that the parsonage was finished, inspected and paid in full and

that pastor and family could move in any time it was convenient for them.

On November 19, 1967 the dedication of the pastorium was held with open house Sunday afternoon 2 P.M. until 5 P.M. Rev. J. C. Meigs brought the dedication message at 11 o'clock. The associational missionary, Mr. Arche Chree also took part in the services. After the services at the church the people marched to the new pastorium for the final dedication service. On Saturday night November 18, 1967 a victory supper was enjoyed at the fellowship hall. The church was praising God for His presence and leadership through this undertaking.

1968

In March 1968 the church sponsored a youth Revival. Great spiritual leadership resulted in a wonderful stirring of His Spirit in our midst.

On July 14, 1968 the church voted to draw up a constitution and by laws for Philadelphia Baptist Church. The men selected to do this were Bill Moore, Steve Autry, Zeb Smith, Albert Autry and Clyde Rollins.

Their recommended constitution and by laws were accepted by the church later in 1968.

1968 CONSTITUTION AND BY-LAWS

PREAMBLE

For the purpose of preserving, propagating and making articulate the principles of our Faith, and to the end that this body of believing Christians may be governed in an orderly manner consistent with the accepted tenets of Missionary Baptist Churches, for the purpose of preserving the liberties inherent in each individual member of the church, and in order to set forth the relationship of this body to other Baptist bodies, we do adopt and establish this Constitution.

ARTICLE I. NAME

The name of this organization shall be Philadelphia Baptist Church of Route One, Marshville, Union Association.

ARTICLE II. PURPOSE

The Philadelphia Baptist Church is organized for the purpose of advancing and promoting the worship of God through the reading and study of the Holy Bible as the revealed word of God, the teaching and preaching of the Gospel of our Lord and Savior, Jesus Christ, conducting regular services of worship for the spiritual training, development and benefit of each member and for the winning of souls to Jesus Christ. This church shall be missionary in spirit, extending the Gospel through our organized religious channels to the entire world. It shall promote and maintain the teachings and doctrines of the Christian denomination universally known and designated as the Missionary Baptist Denomination. It shall exist to provide regular opportunities for public worship, to sustain the ordinances, doctrines and ethics set forth in the New Testament for the church of our Lord Jesus Christ, and to channel its offerings to the support of the objects of the kingdom of God. In order to effectively carry forward the objects and purposes set forth above, the Church will have full power and authority to purchase, lease and acquire by gift, devise or bequest and to hold, mortgage, convey and dispose of all kinds of property, both real and personal, provided that the title to all property shall be vested in the church trustees as here-in-after set forth.

ARTICLE III. MEMBERSHIP

Section 1. The membership of this church shall be composed of persons who have given evidence of regeneration by the spirit of God, who have been baptized by immersion, and who have sub-

scribed to the church covenant, articles of faith, and constitution of this church, and who have been received into membership by vote of the church.

Section 2. A member of another Baptist church may be received by a vote of the church upon promise of letter of transfer from the church where membership resides. The applying member will be in a watch-care relationship until letter of transfer is received from the other church.

Section 3. Any one who has once been a member of a Baptist church and in consequence of peculiar circumstances has lost that relationship or is not able otherwise to promise a letter of transfer may be received into the fellowship of this church upon statement to the membership and by a vote of the church.

Section 4. Applications for membership under circumstances other than those described in Sections 1, 2 and 3 above will be considered by the church in conference and the decision of the church will be final in each case.

Section 5. A letter of transfer to unite with another Baptist church may be issued upon request to the church which the member is planning to join providing such member is in good standing. All such applications must be passed upon by the church in conference.

Section 6. The church, after due notice and opportunity for hearing, and every possible kindly effort to make such action unnecessary, may upon majority of vote, terminate the membership of a person in this body for reasons it considers sufficient to warrant such action.

ARTICLE IV. MEETINGS

Section 1. This church shall hold regular meetings for worship, teaching, training and fellowship.

Section 2. This church shall hold regular business meetings for the disposition of all business matters not otherwise provided for, to hear reports from the various church organizations and to consider other matters essential to the spiritual welfare and prosperity of the congregation.

Section 3. Other meetings of the church as a whole or of authorized groups within the church may be set according to the needs of the congregation.

ARTICLE V. OFFICERS

The officers of this church shall be a pastor, and other vocational leadership as needed, deacons, trustees, clerk, treasurer, and such

other officers as shall be required to do the work of the church in any of its departments or organizations. All of these shall be elected by the church and shall be members in good standing at the time of election except that a pastor may not be a member until after his call.

ARTICLE VI.

ELECTION AND DUTIES OF CHURCH OFFICERS

A. Pastor

Section 1. Call: Whenever a vacancy occurs, a pastor shall be called by the church to serve until the relationship is dissolved at the request of either the pastor or the church. In either case, at least sixty days notice shall be given of termination of the relationship, unless otherwise mutually agreed upon, with both pastor and church seeking to follow the will of God through the leadership of the Holy Spirit.

The call of the pastor shall take place at a meeting especially set for that purpose of which at least one week's notice has been given the membership. The election shall be upon the recommendation of a special committee recommended and approved by the church to seek out and nominate as pastor a minister of the gospel whose Christian character and qualifications fit him for the office. The committee shall bring only one name at a time for the consideration of the church and no nominations shall be made except by the committee. Election shall be by standing vote or by ballot at the discretion of the congregation with an affirmative vote of 90% of those present and voting necessary for an extension of a call. Should the minister recommended by the committee fail to receive a 90%, the committee will be instructed to seek out another minister and the meeting at which the vote was taken shall be adjourned without debate.

Section 2. Duties: The pastor shall have in charge the welfare and oversight of the church; he shall be ex-officio member of all organizations, departments and committees; he may call a special meeting of the deacons or of any committee according to procedures which are set forth in the By-Laws; he shall conduct religious services on stated and on special occasions, administer the ordinances, minister to the spiritual needs of the members of the church and community; he shall perform other duties that usually pertain to that office; he shall have special charge of the pulpit ministry of the church and shall, in cooperation with the deacons, provide for pul-

pit supply when he is absent, and shall arrange for ministers to assist in revival meetings and workers to assist in other special services required by the church. It shall be his special responsibility to win the lost to Christ, to minister to the spiritual needs of the members of his congregation, and through prayer and study to render effective preaching and pastoral ministries.

B. Deacons

There shall be at least two deacons for the first 100 members of the church and two additional deacons for each 100 additional members, up to five hundred members; and thereafter, one additional deacon for each 50 members. The deacons shall be elected from among those members who have proven themselves to have Scriptural qualifications according to 1 Timothy 3 and Titus 1. They shall be elected for a term of five years. Upon the adoption of this constitution the existing deacons of the church shall decide on a method of determining who shall rotate off so that a complete rotation may occur within five years with a replacement of one-fifth the number required to make up full strength being elected each year on or before October 1 of each year. Deacons retiring from active participation by rotation shall retain their title of deacon and may be called upon for service by the church at any time but shall be ineligible for re-election to the active diaconate until at least one year has elapsed following their retirement from this service.

Deacons shall at all times regard themselves as servants of the church. With the pastor, and as the Holy Spirit may direct, they are to consider and make recommendations to the church in all matters pertaining to its work and progress, including oversight of the discipline of the church and establishment and maintenance of spiritual fraternal relations with all members of the church. They shall assist the pastor in the observance of the ordinances; **have general oversight** over the upkeep, repair and use of property (with proper respect for the responsibilities of the church trustees), supervise the financial program of the church, which shall prepare and recommend to the church an annual budget. They shall arrange for regular meetings and such committees as are necessary to the discharge of their duties. The pastor, or the chairman of the deacons, may call the deacons into special session whenever need for such arises.

C. Trustees

Upon the adoption of this constitution the three persons now serv-

ing as trustees shall be deemed re-elected and at all times there shall be three trustees who are to hold title to all church property for the benefit of those members of the church who adhere and submit to the regular order of the church and who follow the established usages, customs, doctrines, practices and organization of the church, together with its connections with other denominational bodies whether a majority or a minority of the membership. The trustees shall execute all contracts, deeds, mortgages or other instruments when authorized to do so by the church in conference. The trustees shall serve for an indefinite term and until their successors are duly elected by the church in conference. Upon the death, resignation, or inability to serve of any of the trustees a successor shall be elected by the church in a conference called for this purpose.

D. Clerk

The clerk shall be elected annually upon recommendation of whatever committee is established to recommend the church officers. It shall be of his responsibility to attend or be represented at all church business meetings, to keep an accurate record of all business transactions, to prepare the annual associational letter and to see that it is properly transmitted to the associational clerk, and he shall notify all officers, members of committees and messengers of their election or appointment; he shall issue letters of dismissal as authorized by the church, preserve all papers and valuable records and letters that belong to the church, and preserve a true history of the church, keeping same in a safe place. It shall be the duty of the clerk to see that an accurate roll of the church membership is kept, the dates and methods of admission and dismissal, change in name, correct mailing addresses and other pertinent information about each member.

E. Treasurer

The church shall elect a treasurer annually. One who has served previously in this position will be eligible for re-election. It shall be the duty of the treasurer to receive, keep in a bank, and disburse by check upon proper authority all money or things of value that are given to the church in accordance with instructions from the church. He shall keep at all times an itemized account of all receipts and disbursements; rendering an account regularly to the church to be preserved by the church clerk. The treasurer's books shall be audited at least once a year as arranged by the church, and all books, records and accounts kept by him shall be the property of the church.

The treasurer shall upon invitation meet with the deacons, and shall be an ex-officio member of the Finance Committee and of the Budget Committee.

ARTICLE VII. CHURCH GOVERNMENT

Section 1. The government of this church shall be congregational in nature and shall be vested in the membership.

Section 2. Church Conference: A church conference shall be held on the second Sunday of each month following the regular meeting of the deacons and at such other times as may be necessary. In addition to stated conferences a conference of the church may be called at any time by the pastor and chairman of deacons, or upon the request of any five members of the church who are regular in attendance and support.

Section 3. Moderator: The pastor shall preside over church conferences as moderator. In his absence the chairman of the deacons shall preside and in his absence, the chairman of deacons shall name some other member of the church in good standing to assume this responsibility.

Section 4. Quorum: A quorum shall consist of not less than 15% adult members of the church except of emergency.

Section 5. Minutes: The church clerk shall keep minutes of each business meeting and shall record the approximate number present, whether a quorum was present and what actions were taken by the church.

ARTICLE VIII. AFFILIATION

Section 1. This church is a free, autonomous, independent body, congregational in nature with authority to determine for itself in the manner set forth in this constitution, free of any outside control, authority or power, whether governmental or otherwise, the use of its property and all church policies.

Section 2. Association: The church recognizes the value and mutual helpfulness in the voluntary association of churches which are in such agreement in faith and practice as to make possible a spirit of fellowship and good will. It is recognized that association and cooperation between such churches will influence the missionary, educational and benevolent interest of each other. The church does, therefore, declare its intention as far as conscience will allow to work in mutual cooperation with other Baptist groups.

Section 3. Affiliation: Upon the adoption of this constitution this

church shall be deemed to have affiliated itself with the Union Baptist Association.

Section 4. Cooperation: Upon adoption of this constitution this church shall be deemed to be in friendly cooperation with the aims and purposes of the Baptist State Convention of North Carolina and of the Southern Baptist Convention as set forth in the constitutions of these autonomous bodies and through duly elected messengers will participate in their deliberative assemblies, and shall as we are able, support the missionary, benevolent and educational programs of each.

Section 5. Discontinuance of Affiliation and/or Cooperation. The calling of a church conference for the purpose of voting on withdrawal from affiliation from the Union Association and/or discontinuance of cooperation with the Baptist State Convention and/or the Southern Baptist Convention will require that written notice be sent to each resident member of the church, stating the purpose and time of said conference. Action to withdraw to be valid must be carried by vote of three-fourths of the members present and voting; in which case transferral of property shall be effected in accordance with the will of the three-fourths majority. In the event of serious rupture in fellowship at this point and the necessity of such action as above set forth, it is expected that the various factions of the church will sit down in Christian love and in the spirit of prayer and seek to effectuate reconciliation or an agreeable basis of division, each being mindful of the Beatitude which says, "Blessed are the peacemakers, for they shall be called sons of God."

ARTICLE IX. ADOPTION AND AMENDMENTS

Section 1. This constitution shall be considered adopted and in immediate effect if and when two-thirds of the members present at the business meeting at which vote is taken shall vote in favor of same. This vote shall be taken not less than seven days after formal presentation of the Constitution to the church, and notice of such meeting in which the vote is to be taken shall be given at least one week in advance.

Section 2. This constitution may be amended, altered or repealed by a two-thirds vote of the members present at any regular business meeting of the church; provided, however, that such amendment, alteration or repeal shall have been given to the clerk in writing; and the proposed change shall have been presented to the church at least thirty days prior to the time the vote is taken.

BY-LAWS

ARTICLE I. MEETINGS

The church shall hold regular services of worship on Sundays and Wednesday evenings unless otherwise agreed upon by the church. The Lord's Supper shall be observed at least once a quarter at a time approved by the church.

ARTICLE II. OTHER CHURCH OFFICERS

Section 1. All church officers subject to annual election shall be elected during the month of September.

Section 2. In addition to those named in the body of the constitution, other officers of the church shall be a Financial Secretary, Superintendent of the Sunday School, Director of Training Union, President of the Brotherhood, President of the Woman's Missionary Union, Director of Church Music, Pianist-Organist, and such other officers as may be necessary and desirable. All officers of the church and its organizations, unless otherwise specified, shall be elected for a term of one year, and upon the recommendation of the Nominating Committee, it being understood, of course, that members of the church may offer substitute nominations for any position for which the Nominating Committee makes nominations.

ARTICLE III. DUTIES OF CHURCH OFFICERS

Section 1. Financial Secretary. The Financial Secretary shall receive the empty offering envelopes after the money has been removed and counted by the proper person(s); and from these he shall give each contribution individual credit as provided in the record system approved by the church. He shall keep the envelopes for references as the church directs. He shall keep record of the receipts from envelopes, plate or loose, and miscellaneous or special offerings. The Financial Secretary shall also be responsible for preparing and mailing regular statements to all contributing members as the church directs.

Section 2. Sunday School Superintendent. The Superintendent of the Sunday School shall have general oversight of the entire school, and shall administer its affairs in cooperation with, and according to, the plans and methods of the Sunday School Board of the Southern Baptist Convention, subject to the approval of the local church. He shall acquaint himself with the best methods of religious education and endeavor to adopt them in this school. It shall be his duty to

counsel weekly or monthly with his teachers and officers through officers and teachers meetings, giving advice and receiving suggestions from his co-workers. He shall see that a full and accurate report is made of the work of the Sunday School in the regular business meetings of the church.

Section 3. Training Union Director. The Training Union Director shall have charge of the activities of the Training Union. He shall acquaint himself with the program and methods outlined by the Sunday School Board of the Southern Baptist Convention for this organization and shall endeavor to adopt such programs in this church, subject to the approval of the church. He shall see that a full and accurate report is given at the regular business meetings of the church.

Section 4. Chairman of the Men's Fellowship. The Chairman of the Men's Fellowship shall promote the work of the Men's Fellowship as outlined by the Brotherhood Commission of the Southern Baptist Convention, seeking to enlist the men of the church in an active program for Christ. He shall see that a full and accurate report is given at the regular business meetings of the church.

Section 5. Director of the Woman's Missionary Union. The Director of the Woman's Missionary Union shall seek to enlist all the girls and young women of the church in a program of missionary training, giving, and activity according to plans promoted by the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention. She shall see that a full and accurate report is given at the regular business meetings of the church.

Section 6. Church Music Director. The Church Music Director shall be responsible for providing worshipful music at all services. He (or she) is to train and direct the choir, or choirs, and is to cooperate with the pastor and other church leaders in the selection of suitable music, and the devising of appropriate musical programs for all occasions where such services are needed.

Section 7. Pianist-Organist. The Pianist-Organist shall play for all public services and shall assist the Music Director in a suitable program of music for the church.

ARTICLE IV. COMMITTEES

Section 1. Standing Committees. The church shall elect such standing committees as may be deemed necessary to carry out the various phases of the program of the church efficiently and effectively. In any event, the church shall have at all times the following standing

committees: Nominating, Budget and Finance, Building and Grounds, Missions, Baptism, Lord's Super, Music, Library, Benevolence, Ushers, Flowers, and any additional committees deemed necessary for the proper function of the church.

Section 2. Temporary Committees. The church upon recommendation by the deacons may elect at any time committees to perform temporary functions.

ARTICLE V. ADOPTION AND AMENDMENTS

Section 1. These By-Laws shall be considered adopted and in immediate effect if and when a majority of the members present at the business meeting at which vote is taken shall vote in favor of same. This vote shall be taken not less than seven days after formal presentation of the By-Laws to the church.

Section 2. These By-Laws may be amended, altered or repealed by a majority vote of the members present at any regular business meeting of the church, provided, however, that notice and proposal of such amendment, alteration or repeal must be given in writing at the preceding regular business meeting of the church.

ARTICLE VI. RULES OF ORDER

The church shall adopt some well known authority in the conduct of its parliamentary procedures, probably Roberts' RULES OF ORDER.

ARTICLE VII. VALIDATE

Section 1. The adoption by the church of this Constitution and By-Laws shall repeal all previously adopted rules in conflict herewith, provided, however, that no actions taken by the church prior to this date shall be invalidated by the adoption of this Constitution and By-Laws.

Section 2. A copy of this Constitution and By-Laws shall be kept by the clerk at all times among his records and another copy shall be kept in the church office and all amendments to or revisions thereof shall be prepared by the clerk and attached to copies of the Constitution and By-Laws and made available to the church members generally upon request.

AMENDMENT TO ARTICLE VI

Election and Duties of Church Officers. Method of electing deacons. Church votes by ballots. Second ballot, four high men are run and two high are elected.

ADDENDUM NUMBER ONE

CHURCH COVENANT

Having been led, as we believe by the Spirit of God, to receive the Lord Jesus Christ as our Saviour and, on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now in the presence of God, and this assembly, most solemnly and joyfully enter into covenant with one another as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotions; to bring up our children in the nurture and admonition of the Lord; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale of, and use of, intoxicating drinks as a beverage; to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember one another in prayer; to aid one another in sickness and distress; to cultivate Christian sympathy in feeling and Christian courtesy in speech; to be slow to take offense, but always ready for reconciliation and mindful of the rules of our Saviour to secure it without delay.

We moreover engage that when we remove from this place we will, as soon as possible, unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word.

ADDENDUM NUMBER TWO

ARTICLES OF FAITH

I. The Scriptures

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth for its matter; that it reveals the principles by which God will judge us; and therefore is,

and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds and religious opinions should be tried.

Scripture references: Luke 16:29-31; Ephesians 2:19-22; Matthew 22:29-32; John 1:45; II Timothy 3:14-17; Hebrews 1:1; II Peter 1:19-21; Psalm 19:7-11; Psalm 119:1-9, 105.

II. God

There is one and only one living and true God, an intelligent, spiritual, and personal Being, the Creator, Preserver, and Ruler of the universe, infinite in holiness and all other perfections, to whom we owe the highest love, reverence, and obedience. He is revealed to us as Father, Son, and Holy Spirit, each with distinct personal attributes, but without division of nature, essence, or being.

Genesis 1:1; Exodus 3:14; Deut. 5:6-7; Deut. 6:4-5; Isa. 48:12-13; Jer. 10:10; Matt. 28:19; John 1:14-18; John 5:26; Gal. 4:4-6; I Tim. 1:17; I Cor. 8:4-6; Hebrews 11:6.

III. The Fall of Man

Man was created by the special act of God, as recorded in Genesis. (Genesis 1:27 and Genesis 2:7).

He was created in a state of holiness under the law of his Maker, but, through the temptation of Satan, he fell from his original holiness and righteousness; whereby his posterity inherit a nature corrupt and in bondage to sin, are under condemnation, and as soon as they are capable of moral action, become actual transgressors.

Romans 3:21; Gen. 1:27; Gen. 2:7; Gen. 3:4-7; Gen. 3:22-24; Psalm 51:5; John 1:23; Rom. 5:12-14; Rom. 7:23-25; Col. 1:21.

IV. The Way of Salvation

The salvation of sinners is wholly of grace, through the mediatorial office of the Son of God, who by the Holy Spirit was born of the Virgin Mary and took upon him our nature, yet without sin; honored the divine law by his personal obedience and made atonement for our sins by his death. Being risen from the dead, he is now enthroned in Heaven, and, uniting in his person the tenderest sympathies with divine perfections, he is in every way qualified to be a compassionate and all-sufficient Saviour.

Matt. 1:21-25; Luke 1:35; Rom. 1:1-6; Rom. 3:25; I Cor. 13:3-4; Gal. 2:19-20; Gal. 3:13; Eph. 1:7-14; Eph. 1:20-23; Eph. 2:1-3; Col. 1:21-23.

V. Justification

Justification is God's gracious and full acquittal upon principles of righteousness of all sinners who believe in Christ. This blessing is bestowed, not in consideration of any works of righteousness which we have done, but through the redemption that is in and through Jesus Christ. It brings us into a state of most blessed peace and favor with God, and secures every other needed blessing.

Rom. 3:21-26; 5:1-2; 8:30; I Cor. 1:30-31; II Cor. 5:21.

VI. Freeness of Salvation

The blessings of salvation are made free to all by the gospel. It is the duty of all to accept them by penitent and obedient faith. Nothing prevents the salvation of the greatest sinner except his own voluntary refusal to accept Jesus Christ as teacher, Saviour, and Lord.

Mark 16:16; John 3:14-18; Rom. 5:1-11; I Cor. 1:30-31; Eph. 1:5; 2:4-10; Rev. 22:17.

VII. Regeneration

Regeneration of the new birth is a change of heart wrought by the Holy Spirit, whereby we become partakers of the divine nature and a holy disposition is given, leading to the love and practice of righteousness. It is a work of God's free grace conditioned upon faith in Christ and made manifest by the fruit which we bring forth to the glory of God.

John 1:12-13; John 3:1-8; Rom. 8:1-3; II Cor. 5:17; Gal. 6:15; Eph. 2:1-10; 4:30; Col. 3:1-11; Titus 3:3-7.

VIII. Repentance and Faith

We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on him alone as the only and all-sufficient Saviour.

Mark 1:14-15; Mark 6:12; Luke 13:1-5; John 16:8-11; Acts 2:38; Acts 3:19; Acts 17:30; Acts 20:20-21; Rom. 3:25-31.

IX. God's Purpose of Grace

Election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners. It is perfectly consistent with

the free agency of man, and comprehends all the means in connection with the end. It is a most glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility. It encourages the use of means in the highest degree.

Acts 26:18; Rom. 8:29-30; 11:7-16; Eph. 1:9-10; Eph. 1:15-23; Eph. 2:4-7; II Tim. 1:8-10.

X. Sanctification

Sanctification is the process by which the regenerate gradually attain to moral and spiritual perfection through the presence and power of the Holy Spirit dwelling in their hearts. It continues throughout the earthly life, and is accomplished by the use of all the ordinary means of grace, and particularly by the Word of God.

John 17:15-17; Acts 20:32; Rom. 6:3-7; Rom. 8:17-28; II Cor. 3:18; Gal. 5:16-26; Eph. 3:14-21; Heb. 12:14.

XI. Perseverance

All real believers endure to the end. Their continuance in well-doing is the mark which distinguishes them from mere professors. A special Providence cares for them, and they are kept by the power of God through faith unto salvation.

Matt. 26:70-75; John 10:27-31; Rom. 5:8-10; Rom. 8:28-39; 9:16; I Cor. 1:21-22; Eph. 1:13-14; 4:30; II Tim. 2:19; I John 2:19-20.

XII. A Gospel Church

A church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ, governed by his laws, and exercising the gifts, rights and privileges invested in them by his work, and seeking to extend the gospel to the end of the earth. Its Scriptural officers are bishops, or elders, and deacons.

Matt. 16:18; Matt. 18:15-18; Acts 2:14-47; Acts 14:21-24; I Cor. 1:2, I Cor. 9:6, 14; Phil. 1:1; I Tim. 3:1-13.

XIII. Baptism and the Lord's Supper

Christian baptism is the immersion of a believer in water in the name of the Father, The Son, and the Holy Spirit. The act is a symbol of our faith in a crucified, buried and risen Saviour. It is prerequisite to the privileges of a church relation and to the Lord's Supper,

in which the members of the church by the use of bread and wine, commemorate the dying love of Christ.

Matt: 3:13-17; Matt: 28:19-20; Mark 1:9-11; Matt. 26:26-27; Luke 22:19, 30; John 3:22-23; Acts 8:38-39; Rom. 6:3-5; I Cor. 10:16-17; I Cor. 11:23-26.

XIV. The Lord's Day

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should be employed in exercises of worship and spiritual devotion, both public and private, and by refraining from amusements, and resting from secular employments, works of necessity and mercy only excepted.

Matt. 28:1-6; John 20:1; Acts 20:7; I Cor. 16:1-2; Rev. 1:9-11.

XV. The Righteous and the Wicked

There is a radical and essential difference between the righteous and wicked. Those only who are justified through the name of the Lord Jesus Christ and sanctified by the Holy Spirit are truly righteous in his sight. Those who continue in impenitence and unbelief are in his sight wicked and under condemnation. This distinction between the righteous and the wicked holds in and after death, and will be made manifest at the judgment when final and everlasting awards are made to all men.

Matt. 25:31-46; Mark 9:48; Luke 23:43; John 3:36; Rom. 9:22-24; I Cor. 15:45-53; II Cor. 5:1-10; Phil. 3:20-21; I Thess. 4:16-17; Rev. 20:10-15.

XVI. The Resurrection

The scriptures clearly teach that Jesus rose from the dead. His grave was emptied of its contents. He appeared to the disciples after his resurrection in many convincing manifestations. He now exists in his glorified body of God's right hand. There will be a resurrection of the righteous and the wicked. The bodies of the righteous will conform to the glorious spiritual body of Jesus.

Matt. 28:6; John 5:28-29; John 14:1-3; John 20:1-29; Acts 24:14-15; I Cor. 15:1-58; II Cor. 5:1-10; Phil. 3:20-21; I Thess. 4:13-17; Rev. 20:12-15.

XVII. The Return of the Lord.

The New Testament teaches in many places the visible and personal return of Jesus to this earth. The time of his coming is not re-

vealed. It is the duty of all believers to live in readiness for his coming and by diligence in good works to make manifest to all men the reality and power of their hope in Christ.

Matt. 24:29-44; Mark 13:24-37; Luke 21:25-28; Acts 1:9-11.

XVIII. Religious Liberty

God alone is Lord of the conscience, and he has left it free from the doctrines and commandments of men which are contrary to his Word or not contained in it. Church and state should be separate. The state owes to the church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The Gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Matt. 22:17-21; Mark 12:13-17; Romans 13:1-7; I Tim. 2:1-4; I Peter 2:17.

XIX. Peace and War

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the pure gospel of our Lord. The supreme need of the world is the acceptance of his teachings in all the affairs of men and nations, and the practical application of his law of love.

Christian people throughout the world should pray for the reign of the Prince of Peace and oppose everything likely to provoke war.

Matt. 5:3-12; Matt. 5:38-48; Rom. 14:17-19; Rom. 12; 17-21; Heb. 12:14; James 4:1-3.

XX. Education

Christianity is the religion of enlightenment and intelligence. In Jesus Christ are hidden all the treasures of wisdom and knowledge.

All sound learning is therefore a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. An adequate system of schools is necessary to a complete spiritual program for Christ's people. The cause of education in the Kingdom of Christ is coordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches.

Deut. 4:1-14; Deut. 6:1-10; Psalm 19:7-11; Prov. 4:1-13; Neh. 8:1-9; Matt. 28:19-20; Col. 2:2-7; II Tim. 2:14-15.

XXI. Social Service

Every Christian is under obligation to seek to make the will of Christ regnant in his own life and in human society; to oppose in the spirit of Christ every form of greed, selfishness and vice; to provide for the orphaned, the aged, the helpless, and the sick; to seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth and brotherly love; to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and his truth. All means and methods used in social service for the amelioration of society and the establishment of righteousness among men must finally depend on the regeneration of the individual by the saving grace of God in Christ Jesus.

Ex. 20:16; Ex. 22:9-15; Lev. 6:1-5; Deut. 4:41-42; Deut. 15:1-2; Ezek. 18:5-9; Zech. 8:16-17; Luke 10:25-37; 6:27-36; Rom. 12:14-21; Col. 3:12-17; James 2:8.

XXII. Co-operation

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over each other or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Individual members of New Testament churches should cooperate with each other, and the churches themselves should cooperate with each other in carrying forward the missionary, educational and benevolent program for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various Christian denominations, when the end to be attained is itself

justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and his Word as revealed in the New Testament.

Ezra 1:3-4; 2:68-69; 5:14-15; Neh. 4:4-6; 8:1-4; Mal. 3:10; Matt. 10:5-51; 20:1-16; 22:1-10; Acts 1:13-14; 1:21-26, 2:1, 41-47; I Cor. 1:10; 3:1-15; I Cor. 11-12; I Cor. 16:2; II Cor. 9; Eph. 4:1-16; III John 1:5-8.

XXIII. Evangelism and Missions

It is the duty of every Christian man and woman, and the duty of every church of Christ to seek to extend the gospel to the ends of the earth. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life. It is also expressly and repeatedly commanded in the teachings of Christ. It is the duty of every child of God to seek constantly to win the lost to Christ by personal effort and by all other methods sanctioned by the gospel of Christ.

Matt. 10:5-15; 13:1-23; 22:8-10; 28:19-20; Mark 16:15-16; 16:19-20; Luke 24:46-53; Acts 1:4-8; 2:1-4; 21; 39; 8:1-40; 10:42-48; 13:1-3; 30-33; II Cor. 5:19-21; I Thess. 1:1-8.

XXIV. Stewardship

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to him. We have a spiritual debtorship to the whole world, a holy trusteeship in the Gospel, and a binding stewardship in our possessions. We are therefore under obligation to serve him with our time, talents and material possessions; and should recognize all these as entrusted to us to use for the glory of God and helping others. Christians should cheerfully, regularly, systematically, proportionately, and liberally contribute of their means to advancing the Redeemer's cause on earth.

Lev. 27:30; Mal. 3:8-10; Matt. 23:23; Matt. 25:14-30; Luke 12:41-48; Acts 2:44-47; I Cor. 16:2; II Cor. 8:1-15.

XXV. The Kingdom

The Kingdom of God is the reign of God in the heart and life of the individual in every human relationship, and in every form and institution or organized human society. The chief means for promoting the Kingdom of God on earth are preaching the gospel of Christ and teaching the principles of righteousness contained therein. The Kingdom of God will be complete when every thought and will of

man shall be brought into captivity to the will of Christ. And it is the duty of all Christ's people to pray and labor continually that his Kingdom may come and his will be done on earth as it is done in heaven.

Dan. 2:37-44; 7:18; Matt. 4:23; Matt. 6:10; Matt. 8:12; Matt. 13:25; Mark 11:10; Luke 12:32; Luke 22:29; Luke 23:42; John 3:3; John 18:36; I Cor. 15:24; Col. 1:13; Heb. 12:28.

THE LATER NINETEEN HUNDREDS

1969

Youth Week was first mentioned in February 1969 with young people filling all places in worship services and all Sunday School Departments except the nursery and the smaller children. In 1968 it became apparent that a telephone was needed in the church so Mrs. Ann Oster was asked to make the contact with the telephone company and get one installed.

Air conditioning was installed in the parsonage in September of 1969, and fire extinguishers were placed in all floors of the church building.

1970

In January 1970 under the leadership of Pastor Rev. Leonard Horne a building fund was started for the expansion of present facilities.

In June 1970 a committee was chosen to organize the new burying grounds in plots large enough for two graves and restrictions for copings and grave stones to be such as power mowers could mow up to grave so the upkeep of cemetery plots could be more beautiful and inexpensive. A map of the plots for burying will be up before the church membership for them to choose certain numbers identifying their choice of location for graves for family needs.

On August 2, 1970 a letter from the clerk of Superior Court in Charlotte, N. C. was read notifying that Mrs. Sudie Lowery Stepp had made a gift to Philadelphia Baptist Church in her will.

Philadelphia Baptist Church participated in world mission week with other churches in the association and received a great blessing.

1973

Senior Day was on May 19. For several years the W.M.U. has sponsored a meeting of the Golden Age Citizens in our church com-

munity. Each year this group is altered as some pass on and new people reach this 60+ time of life, but the younger members of the W.M.S. have the joy of visiting with and serving all who will attend, men or women. Those attending 1973 the Bi-Centennial year were Mr. & Mrs. J. Pearl Riggins, Mrs. Jesse Autry, Miss Sarah Autry, Mrs. Eustace Helms, Mrs. Ben Mangum, Mr. Junius Horton, Mr. & Mrs. Clegg Sneed, Mr. & Mrs. Basil Preslar, Mrs. Hosea Rayfield, Mrs. Baxter Riggins, Mrs. Bessie Krimminger, Mrs. Charlie Autry, Mr. and Mrs. E. E. Taylor, Mrs. Marvin Autry, Mrs. LaVern Oster, Mrs. Billy Evans, Mrs. Reece Rogers, Mrs. Bill Moore, Mrs. J. B. Riggins, Mrs. Lindsey Autry, Mrs. Don Taylor, Rev. & Mrs. Buddy Moore, Donna Moore, and Krissy Floyd. Old time singing is one of the activities enjoyed by all.

In this Bi-Centennial year the church directory of personel serving Philadelphia Baptist Church is as follows:

General Sunday School Director	Mr. Bill Moore
Associate Director	Mrs. Bill Simpson
Music Director	Mr. Kenneth Hunnecutt
Pianist	Miss Myra Riggins
Organist	Mrs. Darryll Hancock
Church Training Director	Mr. Reece Rogers
Associate Training Director	Mrs. Don Taylor
Office Secretaries	Miss Judy Rogers
	Mrs. Don Taylor
Church Custodian	Mrs. Frank Threatt
Church Clerk	Mr. Bill Simpson

REPORT OF CHURCH AND SUNDAY SCHOOL—1973

Sunday School average for year	200
Total Finances	\$44,000.00
For all mission gifts	\$11,704.00
Baptisms for year	21
By letter	3
Total membership—1973	391

Messengers to association (meeting with Faulks and Philadelphia) Mrs. Billy Evans, Mrs. Lindsey Autry, Mr. Clyde Rollins, Mrs. J. B. Riggins, Mrs. E. E. Taylor; with alternates Mrs. Clyde Rollins, Mr. J. B. Riggins, and Mr. E. E. Taylor.

Rev. Buddy W. Moore, Pastor of Philadelphia Baptist Church, is a man of vision and ambitions as this church plans expansion of facilities in the year ahead.

Bi-Centennial year additions Baptized into church as follows:

Mrs. Ralph Baker	Gene Moore
Miss Renee Baker	Donald Moore
Miss Tonya Baker	Edwin Helms
Miss Tammy Simpson	Jeffrey Taylor
Miss Kim Wallace	Richard Taylor
Miss Paulette Smith	George Hancock
Miss Beth Autry	Leroy Autry
Miss Annette Floyd	Jeffrey Hunter
Miss Debbie Moore	Mr. Tim Hollis
Kendall Smith	Mr. Steve Smith by letter
Freddie Moore	Miss Denise Stewart by letter
Mike Wallace	Mrs. Leroy Autry by letter

HI-LIGHTS OF BI-CENTENNIAL—1973

A Philadelphia Baptist Church Directory was made by Mack Price Studio, Monroe, N. C. in which resident members' pictures were made; also, a mini history up to this year of celebration.

The Sanctuary was re-decorated, pews re-finished and cushioned, floors refinished; also, new baptistry drapes was purchased.

In the mid-week service, September 12, 1973, a film "Our Baptist Heritage" was presented by the history committee, Mr. Reece Rogers, Mr. Clyde Rollins, Mrs. Lindsey Autry, and Mrs. E. E. Taylor.

Other members added to this basic committee were:

Music	Mr. Kenneth Hunneycutt
Dress	Mrs. Bill Simpson, Mrs. J. B. Riggins
Photographs	Mrs. Jim Mitchum
Historical display	Mr. & Mrs. Basil Preslar, Mrs. Steve Autry, Chairman, Mrs. J. B. Riggins
Church Social Committee	Chairman Mrs. Carrol Smith, Mrs. Steve Autry, Mrs. Sam Duncan, Mrs. Oliver Wright, and many others.
Registration	Mrs. J. B. Riggins, Mrs. Sharon Mitchum assisted by ushers and pages
Steering Committee	Mrs. E. E. Taylor, Chairman

Rev. & Mrs. Buddy W. Moore who are leading this church forward.

Many Thanks to God for this wonderful day!—Looking back to years gone by and looking forward to things yet to be makes Philadelphia people humble and proud to be part of God's Great Plan.

BI-CENTENNIAL CELEBRATION

On the Bi-Centennial Celebration day Sept. 16, 1973, the crowd of friends and honored guests were greeted first by a lovely, sunny day, cooler than the usual weather of mid September; then by the local people of Philadelphia Baptist Church who had looked forward with great anticipation to this special day. The Sunday School was not as well attended as anticipated because our goal was 300. 250 were actually in classes, but folks began to arrive for the worship services. Happy faces, joyful greetings and strange looking dress were observed as the folks wore long dresses and clothes somewhat typical of the earlier days when our fore fathers met for worship.

At the eleven o'clock hour when the worship services began, the church was packed. Chairs were in the aisles, the balcony was full and chairs were placed in the foyer to accomodate the crowds. The program was taped for the historical record and the music for all the services was good. Taking part in the morning service was Rev. Aaron Tyner, who is our associational missionary. He read from the scripture, Psalm 90, "Our Abiding Place" and commented on the church life of Philadelphia. Rev. J. W. Digh was the speaker of the morning and he brought a very inspirational Psalms 90 message. Lunch was bountiful, beyond the needs of twice the number attending, and many guests were present including The Riggins family who were joining the church Bi-Centennial Celebration with a family reunion of their clan. The oldest member of Philadelphia Church was present, Mrs. Minnie Rollins Braswell, hale and hearty and was 93 years young. Mrs. Basil Preslar in her wheelchair, and Mr. and Mrs. Carl Small, The Martin Baker family, local people too numerous to mention, honored guests and celebrities alike enjoyed the lunch together. Former pastors helped to make the day perfect.

At two o'clock the people re-assembled for the afternoon service. The opening of the services of all the days celebration was led by the pastor Rev. Buddy W. Moore. The preliminaries consisted of an informal mention of the costumes worn by the church folks and a Bible was presented to members of the Sunday School departments, ranging from the Senior Adults to the younger class members. Receivers were: Mr. Charlie Autry for the Senior Adult, Mrs. Eugene E. Taylor for the Adults, Mr. Wallie Moore for the Youth Department, Miss Renee Baker and Kendall Smith were from the younger departments.

Mrs. J. C. Meigs was presented an honor plaque from Philadelphia Baptist Church in honor of Rev. J. C. Meigs who had served the longest time as pastor, 17½ years as a total length of time. This

plaque was presented by Mrs. E. E. Taylor, historian and Rev. B. W. Moore. Mrs. Meigs accepted the presentation and in turn gave it back to Philadelphia to remain a constant memorial to Rev. Meigs. Mrs. Meigs two daughters Mrs. Dorothy Bennett and Mrs. Clovis Graves were also present for this service.

When presented the plaque from the church Mrs. Meigs said, "Thank you for this nice memorial plaque. My children and I appreciate it so much." Then after accepting the plaque in honor of Mr. Meigs she requested that it remain a memorial on display at the church she said, "Mr. Moore, as pastor of this church, we want to present to you and the church this plaque for it to remain here so long as this is Philadelphia Church. Thank you."

The worship service was led by Rev. Wade Funderburk who spoke upon the lessons Moses gives people of all generations. The message, "By My Spirit" was superb, a real worship experience.

Rev. Funderburk was accompanied on this occasion by Mrs. "Mildred", his wife, who has miraculously been given years extended to her life in surprise to doctors and friends alike. The benediction was led by the oldest deacon serving the church at the present time, Mr. E. E. Taylor.

The music of the day was led by Mr. Kenneth Huneycutt, a very capable young man who has been music director at Philadelphia for less than a year. Mrs. Melba Hancock was organist and Miss Myra Riggins, pianist. Because of a wedding in another community Miss Riggins was not able to be present in the afternoon so Mrs. Carl Taylor very ably served at the piano.

The historical display was very interesting. Mr. and Mrs. Basil Preslar, Mrs. Ruth Riggins, Mrs. Steve Autry and Miss Jane Autry led in this display of old people, places and things.

One of the most wonderful parts of the display was one presented by the M. L. Baker family which was an enlarged picture of the original one room building that served as the meeting place of Philadelphia Baptist Church for so many years.

The Bi-Centennial of Philadelphia Baptist Church was a wonderful day because of the many people who contributed to its every phase of service. The tents were placed on the yards by our local funeral homes and the social committee worked while others worshipped. The spirit manifested among the folks attending made the word "Philadelphia" which means "brotherly love" be very real and wonderful in this modern age when much of the general trend is to be self-centered instead of remembering to "Love thy fellowman".

PASTOR PROFILES

Rev. J. C. Meigs came to Philadelphia Baptist Church in 1922 and served a total of 17½ years. Rev. Meigs was a “builder” in the finest sense of the word. Building a “life” was the most important part of his work, but his planning and encouragement was a major cause of his churches enlarging their vision, then getting to the task at hand. A look at his twisted body and then at his courage caused many to take heart and say with him “it can be done.” He led the church at Philadelphia to enlarge the building and their vision of Gods plan for His “church” all over the earth. His family endeared themselves to people they served and the records of time alone can tell of his influence at Philadelphia.

Thomas P. Christmas came to Philadelphia Church from Ruby, South Carolina, serving from 1937-39. There was no pastorium for the family to live in so it was necessary for him to live in Ruby away from the church field.

Rev. Chrimas was a vigorous speaker and his friendly nature made young people really like him. His visiting among his church people was remarkable for a pastor not living on the church field.

Kathryn was their daughter and Clinton, a son, but since they lived away from this church field they were not involved in the church work to a great degree.

Rev. Wade Funderburk and his wife served Philadelphia Baptist Church for four and a half years (1939-45). While they served as a team in this church it was not easy to take care of the services and visiting in this widely scattered church community, especially since there was no pastorium.

When Rev. Wade Funderburk was unable to preach at any regular service Mrs. Funderburk very ably filled the pulpit for him. It was a common sight to see “Mr. Wade” riding his horse from farm to farm as he visited his deacons and people of the church. The growth of Philadelphia at this time was steady and development in many ways is to be noted.

From time to time this former pastor has come back to this community to serve in different meetings and funerals and he was guest speaker on the afternoon program of the Bi-Centennial Celebration on September 16, 1973.

Rev. J. W. Digh served nearly two years (45-47) as pastor of Philadelphia beginning his pastoral duties in 1945 and records show his

services were outstanding in the leadership and humility he expressed among his people.

He was invited back to be the morning speaker on September 16, 1973, Bi-Centennial celebration. He brought a wonderful message that day.

Rev. Tommy Gales was called to pastor Philadelphia Baptist Church in 1948. At first the church had no pastorium so "Tom" and "Martha" lived in a house belonging to W. E. Taylor.

It was in the first part of his service as pastor that neighboring men cut their own timber, sawed the lumber and all pitched in and erected a very nice home for pastors to live in that they might live among the people they served. It took a long time for the church to realize that a pastor on the field of any church can be twice as valuable as a pastor who doesn't live on the church field.

This first pastorium was dedicated to our World War II veterans who never came home. Rev. & Mrs. Gales were the first to live in the first pastorium.

Tommy preached vigorously and he and Martha endeared themselves to all.

It was while Rev. Tommy and Martha lived among their people that the church voted to go "full time".

Tommy and Martha went to school at Wingate College to be better prepared to serve God in churches where they were to be called.

Rev. J. C. Goare and Mrs. Goare came to Philadelphia Church in 1949-1950 with kindness and understanding rarely found in any pastor. This trait of theirs was something the people will never forget. This young couple are blessing lives in other places as they serve in God's Kingdom work. The world needs more people like them.

Rev. Eddie Reynolds a man newly called and committed to the service of God in the ministry was called to be pastor of Philadelphia Baptist Church in 1951 and served until 1953.

Rev. Reynolds came as dedicated and enthusiastic as anyone could wish a pastor to be, and his preaching was an inspiration to old and young alike. He lived what he preached and preached what he lived.

He led the church to new visions of service to God. He started the building fund for the present building. The church has a record of pay-as-you-go activities, so Mr. Reynolds efforts to lead toward the new building was one more noble thing he did as pastor.

Rev. Reynolds' family was a wonderful asset to his work here: Mrs. Reynolds and children—Margaret, Donald, and Frances.

Rev. Wade H. James came to Philadelphia in 1953-55 and exemplified dignity and order in the service he rendered to his Lord and Master among the people he served.

It was during his pastorate at Philadelphia that the church first began to use a church bulletin as a guide for its order of services.

At first the Baptist Bulletin Service supplied the bulletins, and it was several years later that the Philadelphia Baptist Church had its own bulletin with the church picture upon the front of it.

The Wade H. James family all co-operated to make a wonderful team.

Mrs. James was a leader in her own right, teaching classes, and WMU President while the boys were very interested in the music of the church.

Their sons were Charles and Alvin James.

Rev. L. N. Epley came as pastor of Philadelphia Church on September 1, 1955 from East Gaffney Baptist Church in South Carolina. He had been called into the ministry at Forest City, N. C. and had served his home church, the Florence Church, with a fine long record of service.

Rev. & Mrs. Epley served humbly and well in the Philadelphia Church for four years, 1955-1959.

Coming to Philadelphia while the fellowship hall was under construction he donned working clothes and joined right in with the local men and helped with this work.

Under his leadership the church went forward in many ways. It was while he was pastor that the first organized choirs were developed. Adult, Youth, and Children's Choirs were used at the worship services. The Youth Choir went to the State Wide Music Festivals at Wake Forest, and earned an A rating for two years. When the Epleys left the church to serve elsewhere many friends regreted their leaving, and appreciated their work among us.

Rev. Zeb Caudle served Philadelphia Baptist Church in revivals, and as interim pastor in 1959 in two different times. A retired pastor wasn't to serve over three months according to plans of retirement so he led this church very ably when the unsteady conditions in the church life really needed his calm steadying influence.

He was one of the great men who touched the life stream of the Philadelphia people.

The Rev. Joe Wilkins was a young preacher who served interim period as pastor at Philadelphia. He served several months while we were making transition to the new church in 1959.

Rev. Wyman Bolin and his family moved on the church field in 1960. His pastoral service was remarkable in many ways.

His wife was outstanding as a WMU President and in teaching the Bible Classes in the Sunday School. The young family endeared themselves to the community people, young and old alike.

It was during his service here that the first church bulletin with the church picture on it was used.

Rev. Leonard P. Horne was a firm believer in Bible School. While in Philadelphia Baptist Church, he led the church to always have great Bible Schools. For most of his pastorate here the Bible School was Grade A. Also, leading the association to Better Schools. In 1965, the youth making professions were thirteen on faith and fifteen dedications of life to Christ at Philadelphia. Rev. Horne worked faithfully in his church and association as well.

Rev. & Mrs. Horne and son Benny will be loved and remembered for a long time by Philadelphia people among whom they lived about eight years.

Rev. Buddy W. Moore, the present pastor is doing a good work. Mrs. Moore, Wally and Donna help make the family "Team".

DEACONS

In the latter years these were named as Deacons among others.

E. B. Riggins	Don Taylor
Malcolm Jenkins	Albert Lowery
J. C. Preslar	Bill Simpson
J. Chester Rogers	Carrol Smith
J. Broadus Rogers	Zeb Smith
W. E. Taylor—honor for life	Vester Autry—honor for life
E. E. Taylor	Junius Horton
Carl Taylor	Lane Rollins
Charlie Autry	J. P. Riggins
Albert Autry	J. B. Smith
Steve Autry	Henry Davis
Jim Davis	Otis Riggins
J. O. (Osmond) Smith	Eustace Stanley
Eli Baker	Bill Hargett
D. A. Mangum	W. Frank Funderburk
J. S. Snyder	Boyce Baker
Lindsey Autry	Reece Rogers
Clyde Rollins	Fred Stegall
Vann Stegall	Mark Preslar
Bill W. Moore	Hoyle Thomas

MUSIC FOR THE CENTURIES

Christianity is a singing faith, so the churches of our God have as far back as the Bible, been singing praises to the God of our Fathers.

Not much is recorded about the music of Philadelphia but the record does tell of the first pump organ that was purchased for use in its worship. Psalms were probably used for words according to the custom of old, then song books from which the song leader would line out the words and the people would repeat them in a chant or monotone. The first hymn book on record is the old "sacred harp", an oblong book with music laid out in minor tunes and one row of notes for directions.

The tuning fork was formerly used to get the pitch many times for the instruments as piano or electronic organs were not used until many years after the beginning of this old church.

Some of the known song leaders of the recent years were Mr. J. H. Riggins, (Uncle Hurley lead the music for many years,) J. C. Preslar, Basil Preslar, Albert Autry, Cora Taylor and others are mentioned in the records as some of the ones that led the music and later were directors of training in the music of the church. All these were volunteer workers and not until 1972 was a director paid for services. The first paid man at Philadelphia was Mr. Kenneth Hunnycutt.

The first choirs were only a group that sang together, but the first organized choir was in 1956, when the adult, youth, and children choirs were organized and participated in church music and state wide festivals having earned certificates and grades in this activity. This participation was an attempt to promote knowledge of and love for music in the church life. Rev. L. N. Epley was pastor and Mrs. E. E. Taylor was director at this time.

The first piano was purchased in 1919 or 1920. The first electronic organ was a gift. Mr. Joe Harrell, giving \$100.00 and Mr. and Mrs. Carroll Taylor giving \$1000.00, and the church finishing the payment of the Hammond organ in use at the time of this writing. The new organ was first used in revival August 1965.

THE TWO HUNDRED AND FIRST YEAR

At the time of this writing the land has been excavated for another expansion of the educational plant and fellowship facilities. As vision is given may we be granted grace to follow His Leadership.



Rev. J. C. Meigs, Pastor 17½ years



Reuben James of Marshville was Union County's last Confederate veteran. Here he is shown in the lead car of a parade. Pastor 1910-1911, 1913-1915.



Church Cemetery



First Pastorium 1949



Pastorium 1973



Philadelphia, Old and New 1959



Old Church in foreground 1959, New building in back.



Philadelphia and Bell at left front foreground 1937



Side View of Old church Sunday School rooms, three floors, 1959.



Rev. and Mrs. M. T. Gayles,
Pastor, 1948



Rev. and Mrs. Leonard Horne,
Pastor for nearly eight years.



Rev. and Mrs. Eddie Reynolds
with W. E. Taylor, deacon in
the center



Rev. and Mrs. Wyman Bolin
and family 1964



August 25, 1957, Ground-breaking for a new building. Part of the persons participating. Left to right, E. E. Taylor, Mark Preslar, Dubois Mangum, Mrs. Hoyle Thomas, Lane Rollins, Carol Smith, Mrs. Chester Rogers, Carl Taylor, Charlie Autry, Hoyle Thomas, Mrs. Bartley Helms, Jim Davis, Reece Rogers, Bill Moore, Pastor L. N. Epley.



Rev. Wade Funderburk afternoon speaker at Bi-Centennial Celebration



Writer of first part of church history of Philadelphia Baptist Church Noah Sylvester Rogers.



J. C. Preslar helped in gathering of material of the early years for this book.



Mrs. Cora Preslar Taylor who compiled and edited the material for this book.



Mrs. Dorothy Preslar did original drawing of brush arbor.



Rev. J. W. Digh, Speaker at 11 o'clock worship service,
September 16, 1973.



Music Director, Kenneth Hunnycutt and choir, pastor, Buddy
Moore seated.



Youth attending Bi-Centennial. Left to right, Doug Hunneycutt, Teresa Evans, Kim Deese, Sybil Autry, Chelsea Autry, Dawn Pope, Debbie Moore.



Bi-Centennial Crowd, Pastor B. W. Moore, Music Director, Kenneth Hunneycutt.



Lunch September 16, 1973



Part of Social Committee



Part of Crowd attending September 16, 1973 celebration



Honor Plaque Presented to
Mrs. J. C. Meigs, September 16,
1973, Pastor B. W. Moore,
Mrs. Meigs, Mrs. E. E. Taylor,
historian



Ushers serving at Bi-Centennial
Celebration, left to right,
Billy Evans, Thomas Wright, Jim
Davis, Ricky Baker, Barry Hilton,
Richard Kirkley.



Guest Registrars, Billy Joe Smith,
Usher, Mrs. J. B. Riggins,
Mrs. Jim Mitchum.



Bi-Centennial, Pastor 1973, Rev.
B. W. Moore and Mrs. Moore.



Aerial View of Philadelphia Baptist Church with fellowship Hall in background.



Pastor B. W. Moore 1973 and Deacons.

